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Kātyāyana-Śrautasūtra

(Text With English Translation and Notes)

Ganesh Umakant Thite

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Kātyāyana-Śrautasūtra

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ABOUT THE BOOK

Kātyāyanaśrautasūtra belongs to the White Yajurveda which is very popular in northern India. Kātyāśs is a comparatively young text among the numerous Śrauta-Sūtras. The Śrautasūtras deal with the solemn sacrifices like Agnihotra, New and Full-moon-sacrifices, Four-monthly sacrifices, and Soma-sacrifices. Among the Soma-sacrifices are included the famous sacrifices like Agniṣṭoma, Vājepeya, Aśvamedha and many long sacrificial sessions. Kātyāśs deals with these Śrauta sacrifices in a systematic manner. For religions and cultural studies on ancient India the text is very important and useful. The vedic rituals are rather neglected by Sanskrit scholars. The present text along with translation and notes will make ritualistic studies more possible on the part of scholars.

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GANESH UMAKANT
Yajna - Srauta -

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Kātyāyana-Śrautasūtra

Text With English Translation and Notes

VOL. II

by
GANESH UMAKANT THITE

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Vol. II

The Agnicayana (Fire-alter-building)-rite

XVI. 1.

अग्निः सोमाङ्गं तद्गुणव्यतिषङ्गात्॥१॥

1. Fire (-alter-building-rite) is a part of the Soma-(sacrificial-ritual)[1], for it has been mixed with the auxiliary rites of it (Soma-sacrificial ritual).

1. Fire-alter building-rite is an auxiliary rite of Soma-sacrificial ritual. There are seven basic Soma-sacrifices viz. Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Aptoryāma (Cf. GB I. 5.23). Out of these, Fire-altar-building rite is prohibited in the Ṣoḍaśin-sacrifice (cf. Vārāhaśrautasūtra II.1.1: *prākṛtīṣu saṁsthāsu ṣoḍaśivarjamuttaravedyāṁ cinvīta*). This rite should not be performed in the first Soma-sacrifice (cf. Sūtra 3). The performance of Fire-altar-building is mixed with that at the other auxliary rites in the Soma-sacrifice: Cf. ŚB X.2.5.11 : "He builds between the two performances of the Upasads." The Upasad-rite is also an auxiliary rite of a Soma-sacrifice.

इच्छतः समहाव्रते नियमः ॥२॥

2. It is optional according to the desire of the sacrificer (whether to perform the fire-altar-building or not but) at the time of a sacrifice in which there is a performance of the Mahāvrata-rite[1], there is a rule (that the fire-altar should be invariably built).

1. This rite takes place in some Soma sacrifices. For the description of it see XIII. 2.16ff.

न प्रथमाहारे ॥३॥

3. (One should) not (perform the fire-altar-building-rite) in the first performance (of a Soma-sacrifice).

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उत्तरवेद्यग्निनिधानात् ॥४॥

4. For it is prescribed that one should put fire on the Uttaravedi (high-altar)[1].

1. ŚB III.5.1.23 it is said that ghee should be poured on the Uttaravedi while fire is being held over it. This is possible only when the fire-altar is not built and there is an Uttaravedi. If in the first Soma-sacrifice, fire-altar were not to be built, then only one can follow the prescription of ŚB III.5.1.23. Thus once the prescription of ŚB has got some scope (viz. in the first Soma-sacrifice), then one can build fire-altar in the further performances of Soma-sacrifice. Otherwise, if a fire-altar is built even in the first Soma-sacrifice, ŚB III.5.1.23 will be scopeless and that is not good.

चिकीषमाण उत्तरस्यां फाल्गुन्यां पौर्णमासेनेष्ट्वा पञ्च पशूनालभतेऽदक्षिणान्॥५॥

5. One who is desirous to build (a fire-altar) (*cikīṣamāṇa*), should, after having offered the full-moon-offering, seize five animals, on the first day of the black fortnight of the month Phālguna, without giving any sacrificial gift[1].

1. Cp. ŚB VI. 2.2.18.

ब्रह्मणे वा दद्यात् ॥६॥

6. Or one may give a gift to the Brahman (-priest) (only).

अमावास्यायामेके ॥७॥

7. Some (seize these five animals) on the Amāvāsyā-day (of the Māgha month).

अग्निभ्यः कामाय पुरुषाश्वगोऽव्यजान् ॥८॥

8. A man, a horse, a bull, a ram and a he-goat are to be offered to Agnis for desire[1].

1. Cp. ŚB VI. 2.1.5.

वर्षिष्ठरशनः पुरुषो ऽनुपूर्व्या इतरेषाम् ॥९॥

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9. The rope for a man (as a victim) should be the longest and less and less long for the others[1].

1. Cp. ŚB VI. 2.1.19. According to VI. 3.27, the rope for a he-goat should be two fathoms long (*dvivyāma*). Hence the rope for the ram should be three fathoms long; for the bull four fathoms long, for the horse five fathoms long and for the man six fathoms long (Cp. the commentary of Vidyādhara).

सर्वेषां वा तुल्याः ॥१०॥

10. Or (the ropes) of all (the victims may be of equal (length)[1].

1. Cp. ŚB VI. 2.1.19.

समिध्यमानसमिद्धवत्यन्तरे समास्त्वाग्न इति नव (२७.१-९) दधाति ॥११॥

11. In between the verses beginning with the words *samidhyamāna* and the one containing the word *samiddha,* (the Hotṛ-priest should) place nine verses beginning with *samāstvāgne* (VS XXVII.9)[1].

1. Cp. ŚB VI. 2.1.21-25.

आप्रियो द्वादशोर्ध्वास्येति (२७.११-२२) ॥१२॥

12. The twelve verses beginning with *ūrdhvā asya* (VS XXVII.11-22) are to be used as Āprī-verses[1].

1. The Āprī-verses are used as verses for the fore-offerings (*prayājas*) in an animal-sacrifice.

एकादशान्ते शासप्रैषादि करोति ॥१३॥

13. After the eleventh (fore-offering), he[1] does the activities like invitation to the holder of knife etc.

1. The Adhvaryu. For these activities cf. VI. 4.1ff. In the normal animal-sacrifice, these activities are done after the *tenth* fore-offering.

परिवृते पुरुषसंज्ञपनम् ॥१४॥

14. The killing of man is to be done in an enclosed place (*parivṛta*)[1].

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1. This place is located behind the usual *śāmitra* where the animals are "quieted" i.e. killed. Other victims in the present context are to be killed in the *śāmitra* only.

अजस्य शुन्धति प्रचरणयोगात् ॥१५॥

15. (The wife of the sacrificer) cleanses (the vital parts of the body) of the he-goat (only); for the performance of the offering is done in the case (of that he-goat only)[1].

1. According to the normal procedure of an animal-sacrifice, after the animal is killed, the sacrificer's wife pours water on the vital parts (*prāṇa*) of the body of the animal (cp.VI. 6.2: *paśoḥ prāṇān śundhati patnī*). In the present case, even though there are five victims in all, the vital parts only of the he-goat are cleansed. The reason is that the sacrifice in the fire is performed here only of that he-goat and not of the other animals. The bodies of the other animals are to be thrown in water (cp. XVI.1.19), after their heads have been taken.

सर्वेषां वाविशेषात् ॥१६॥

16. Or (the cleansing may be done) in case of all (the five) because there is no difference (as regards the connection with the deity).

वैश्यः पुरुषो राजन्यो वा॥१७॥

17. The man (to be seized here) should be belonging either to the Vaiśya or to the Rājanya-class.[1]

1. And thus neither a Brāhmaṇa nor a Śūdra is to be seized.

कण्ठेषु तृणमन्तर्धाय शिरांस्यादत्ते ॥१८॥

18. He takes the heads of these animals after having put in between blades of grass on the necks (of the animals).

चतुर्णामप्सु कायप्रासनम् ॥१९॥

19. (Then out of the five bodies) four are to be thrown in water.

ततो मृदिष्टकार्थापश्च ॥२०॥

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20. From that (place of water earth and water are to be taken for the sake of preparing bricks.

अजेन चरति॥२१॥

21. He performs (the animal-sacrificial activities in connection with the) he-goat.

संस्थिते तस्य शेषप्रासनम् ॥२२॥

22. After the procedure of the animal-sacrifice is finished, its (of the he-goat) remaining (body) should be thrown in the water.

सर्वैरिके॥२३॥

23. According to some (the animal-sacrificial activities are to be performed in connection) with all the animals.

एकस्यापि किं ततः सम्भरेदिति श्रुतेः (६.२.१.१३) ॥२४॥

24. Because there is a sacred text, "What he will then gather even of one ?"

1. Cp. ŚB VI. 2.1.13. Thus there is an alternative here. *Either* one should seize one victim, offer the sacrificial parts of its body into the fire and then throw the remaining body into water and then gather from it the water and earth for the sake of preparing bricks or do the same activities in connection with all the five animals. Earlier, in Sūtra 19, it has been told that the bodies of four animals, except the he-goat are to be thrown in water and in Sūtra 22, that the body of the he-goat after the sacrifical portion from it has been taken away, is to be thrown in water. Now, if you raise an objection to the second alternative mentioned above: "The bodies of the four animals are for the sake of gathering brick-material; therefore they should be thrown completely i.e. without some portion of them being removed for offerings", then the same objection can be raised against the offering of portion from the body of the he-goat and then throwing of it into water (for the sake of "gathering the brick-material", afterwards) also. In the present Sūtra and in ŚB VI 2.1.13, the same objection

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is raised. So it is implied here: "Let there be *complete* option. Either you kill only a he-goat, offer some parts of it, and then throw the remaining body in water for the sake of gathering"; or "do the same activities in connection with all the animals."

वैश्वानरः पशुपुरोडाश उपांशु ॥२५॥

25. The animal-sacrificial bread (is to be offered) to Vaiśvānara[1] (and to be offered) inaudibly.

1. The animlas are offered to Agni while the animal-sacrificial bread is to be offered to Vaiśvānara. The general rule is that the Animal-sacrificial bread is offered to the same deity to which the animal is offered (*yaddevatyaḥ paśur bhavati taddevatyaṁ paśupuroḍāśaṁ nirvapati*: ŚB III. 8.3.1). The present case is an exception to the general rule.

पशुदेवता च ॥२६॥

26. So also the deity of the animal (is to be uttered inaudibly).

आग्नेय्यो याज्यानुवाक्याः कामवत्यः ॥२७॥

27. The offering- and invitatory-verses should be addressed to Agni and contain the word *kāma* (desire)[1].

1. Viz. ṚV VIII. 11.7 etc.

मैथुनं वर्जयेदा पयस्यायाः ॥२८॥

28. Then upto the performance of offering of dish of clotted milk (*payasyā*) (to Mitra and Varuṇa, at the end of the sacrifice, the sacrificer) should avoid intercourse[1].

1. Cp. ŚB VI. 2.2.39.

मांसोपर्यासने चेच्छन् ॥२९॥

29. (He may also avoid) flesh and sitting upon a high seat if he wishes so[1].

1. Cp. ŚB VI. 2.2.39.

त्वङ्मस्तिष्कोद्धृतानि घृताक्तानि शिरांसि निदधाति ॥३०॥

30. He (the Adhvaryu) should keep down the heads

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after removing the skin and the inner flesh from them, and after having besmeared them with ghee.

सकलानि वा ॥३१॥

31. Or complete ones[1].

1. i.e. without removing the skin and the inner flesh.

अन्यानि वा हिरण्मयानि वा मृन्मयानि वानालभ्यैतान्॥३२॥

32. Or other (heads)[1] or golden ones, or earthen ones, without having seized (these animals).

1. Thus instead of killing the five animals the heads of the same types of animals died due to some other reason e.g. battle etc. should be purchased and then used.

श्यामतूपरो वा प्राजापत्यः ॥३३॥

33. Or (instead of the five animals) one should seize a black white, hornless he-goat for Prajāpati[1].

1. Cp. ŚB VI. 2.2.1ff.

षड्दध्यात् ॥३४॥

34. (In this case) six[1] (verses) should be inserted (between the verses containing the word *samiddhyamāna* and *samiddha* respectively)[2].

1. instead of nine (see Sūtra 11). These verses are VS XXVII. 1-6.
2. Cp. ŚB VI. 2.2.3.

हिरण्यगर्भ इत्यृचा (१३.४) स्रुवाघारः ॥३५॥

35. The *āghāra*-libation[1] by means of the spoon should be (accompanied) with (the verse) *hiraṇyagarbhaḥ*... (VS XIII.4)[2].

1. For the two Āghāras (pouring or making libation of ghee) see III.1.12 and III.1.19-2.1. The deity of the first *āghāra* is Prajāpati and that of the second *āghāra* is Indra. Even though in the normal paradigme there are two *āghāras*, here, there is only one. Now the question is which of the two may be made here. In the following two Sūtras this problem is discussed and the conclusion is given that it must be the second.

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2. Cp. ŚB VI. 2.2.5.

पूर्वो देवतासामान्यात् ॥३६॥

36. (According to some) it may be the first (*āghāra*) because the deity is the same.[1]

1. The verse *hiraṇyagarbhaḥ*....(see Sūtra 35) belongs to Prajāpati. So this Āghāra should be considered as representing the first Āghāra. This view is refuted in the following Sūtra.

उत्तरे तु सामान्योपदेशाभ्याम् ॥३७॥

37. (The formula should), however, (be used) in the second (*āghāra*) because of the commonness and of prescription.[1]

1. The verse *hiraṇyagarbhaḥ*... should accompany the second *āghāra*, for these two reasons: (*a*) In the normal paradigme, no verse accompanies the first *āghāra* while there *is* a verse for the second. So to have a verse is a common factor between the normal paradigme and the rite here. (*b*) The second reason is that a formula *is* prescribed here.

वायवे वा नियुत्वते श्वेतलप्सुदी द्वे दध्यात् ॥३८॥

38. Or (one may seize) a white, bearded he-goat for Vāyu and insert two (verses) (viz. XXVII. 1-2 between those containing the word *samiddhyamāna* and *samiddha*)[1].

1. Cp. ŚB VII. 2.2.6ff.

प्राजापत्यः पशुपुरोडाशो द्वादशकपाल उभयोः॥३९॥

39. The animal-sacrificial-bread in both the cases[1] should be dedicated to Prajāpati and should be prepared on twelve potsherds.

1. viz. in the case the victim is dedicated to Prajāpati or in the case it is dedicated to Vāyu.

कद्वत्यो याज्यानुवाक्याः प्राजापत्यस्य ॥४०॥

40. The offering– and invitatory-verses for the (offering of the he-goat) dedicated to Prajāpati should contain the word *ka*[1].

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1. viz. ṚV. X. 121.1ff.

शुक्लवत्यो वायव्यस्य ॥४१॥

41. The verses containing the word meaning white (*śukla*)[1] should be used for the offering of omentum, sacrificial bread and animal-offering to Vāyu[2].

1. Viz. ṚV VII. 93. 3ff.
2. Cp. ŚB VI. 2.2.13.

वपाया वा ॥४२॥

42. Or (these invitatory– and offering-verses containing the word meaning white (*śukla*) should be used for the offering) of omentum only[2].

1. Then the invitatory– and offering-verses for the animal-sacrificial-bread and for the animal-offering should be those which contain the word *niyut* viz. *pra yābhir yāsi...* (ṚV VII. 92.8) and (*ā no niyudbhiḥ...*) (ṚV VII. 92.5).
2. Cp. ŚB VI. 2.2.14.

तुल्यमन्यत्सर्वेषु ॥४३॥

43. The remaining details are common in all the cases.

XVI. 2

उखासम्भरणमष्टम्याम् ॥१॥

1. The bringing together of the fire-pan should be done on the eighth day[1].

1. Eighth day of the Phālguna-month. For this Sūtra cp. ŚB VI. 2.2.23.

आहवनीयस्य पुरस्तान्मत्या चतुरश्रे श्वभ्रे मृत्पिण्डमवदधाति भूमिसमम् ॥२॥

2. Eastwards to the Āhavanīya-(fire) (at a distance according to one's own good) will, one should put down a lump[1] of clay (after having made a square pit) in it, in the level of the ground.

1. This lump of clay should be brought from the water in which the bodies of the five animals were thrown.

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पिण्डमपरेण व्यध्वे वल्मीकवपां छिद्रां निदधाति ॥३॥

3. Towards the west of the lump, at the half-distance (between the Āhavanīya and lump), he puts down a fossilized ant-hill (*valmīkavapā*)[1] having a hole.

1. According to the commentary of Mahīdhara on VS XI. 17 this word means "raised part of an ant-hill".

आहवनीयं दक्षिणेन त्रिवृन्मुञ्जपञ्चाङ्गीबद्धास्तिष्ठन्ति प्राञ्चोऽश्वगर्दभाजाः पूर्वापरा रासभो मध्येऽश्वपूर्वाः॥४॥

4. Towards the south of the Āhavanīya (-fire), a horse, an ass, and a he-goat, should stand —in a queue from the west to the east, the ass being in the middle and the horse being the first — facing to the east, bound by five-fold halters consisting of triple-strings made of Muñja-grass[1].

1. Cp. ŚB VI. 3.1.26-29.

उत्तरत आहवनीयस्यारत्निमात्र उभयतस्तीक्ष्णा वैणवी सुषिराभ्रिः कल्माष्यभावेऽकल्माषी प्रादेशमात्र्यरत्निमात्री वा ॥५॥

5. Towards the north of the Āhavanīya (fire) at the distance of a cubit there should be a spade made of bamboo, sharp at both the ends, hollow, and spotted; in abscence of a spotted one, an unspotted one, it should be a span-long or cubit-long[1].

1. Cp. ŚB VI. 3.1.30-36.

हिरण्मयीमेके ॥६॥

6. Golden one according to some[1].

1. Cp. ŚB VI. 3.1.42.

अष्टगृहीतं जुहोति संततमुद्वल्लन्युञ्जान इति (११.१) ॥७॥

7. He offers a libation of eight-times scooped ghee, continuously, while raising upwards the ladle, with the words *yuñjānaḥ*... (VS XI.1ff)[1].

1. Cp. ŚB VI. 3.1.10-21

देवस्य त्वेत्यभ्रिमादाय (११.९) हस्त आधायेत्येनामभिमन्त्रयते (११.११) ॥८॥

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8. Having taken the spade up with the words *devasya tvā*... (VS XI. 9-10), he consecrates it with *hasta ādāya*... (VS XI. 11)[1].

1. Cp. ŚB VI. 3.1.38-41.

अश्वप्रभृतींश्च प्रत्यृचं प्रतूर्तं युञ्जाथां योगे-योग इति (११.१२-१४) ॥९॥

9. He consecrates the horse etc. with *pratūrtam*... (VS XI. 12), *yuñjāthām*... (VS XI. 13) and *yoge yoge*... (VS XI. 14) (respectively)[2].

1. Horse etc. = horse, ass and he-goat.
2. Cp. ŚB VI. 3.2.2-4.

अनुपस्पृशन्नुत्क्रमयत्येनान्प्राचः प्रतिमन्त्रं प्रतूर्वन्नुर्वन्तरिक्षं पृथिव्याः सधस्थादिति (११.१५-१६) ॥१०॥

10. Then, without touching, he makes them walk to the east with *pratūrvan*... (VS XI. 15f)[1].

1. Cp. ŚB VI. 3.2.6-8.

अग्निषु ज्वलत्सु पिण्डं गच्छन्त्यग्निं पुरीष्यमिति (११.१६)॥११॥

11. While the fires are burning, they[1] go towards the lump (of clay), with *agniṁ purīṣyam*... (VS XI. 16)[2].

1. They = Brahman, Adhvaryu, and the sacrificer.
2. Cp. ŚB VI. 3.3.1.

दक्षिणतश्च पशवो युगपत् ॥१२॥

12. By their right-side the animals go together.

अनद्धापुरुषमीक्षते देवपितृमनुष्यानर्थकमग्निं पुरीष्यमिति (११.१६) ॥१३॥

13. He should look at a vain man, useless to Gods, manes, and to men, with *agniṁ purīṣyam*... (VS XI. 16)[1].

1. Cp. ŚB VI. 3.3.4.

वल्मीकवपामादाय छिद्रेण पिण्डमीक्षतेऽन्वग्निरिति (११.१७)॥१४॥

14. Having taken the fossilized ant-hill, he looks at

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the lump through the hole (of the fossilized ant-hill) with *anvagniḥ*... (VS XI. 17)[1].

1. Cp. ŚB VI. 3.3. 5-6.

दृष्ट्वा निदधात्येनाम् ॥१५॥

15. Having looked, he keeps it down[1].

1. Cp. ŚB VI. 3.3.6.

आगत्येत्यभिमन्त्रयतेऽश्वम् (११.१८) ॥१६॥

16. He addresses the horse with *āgatya*...(VS XI. 18)[1].

1. Cp. ŚB VI. 3.3.6. 7-8.

आक्रम्येत्येतेन (११.१९) पिण्डमधिष्ठापयति ॥१७॥

17. With *ākramya*... (VS XI. 19), he makes it (the horse) step (with its left fore-foot) on the lump (clay)[1].

1. Cp. ŚB VI. 3.3.9.

द्यौस्त इति (११.२०) पृष्ठस्योपरि पाणिं धारयन्ननुपस्पृशन्नुत्क्रामेत्युत्क्रमयति (११.२१) ॥१८॥

18. He recites *dyauste*...(VS XI. 20) while holding his hand on its back, without touching it[1] and then makes (the horse) step off (the lump of clay) with *utkrāma*... (VS XI. 21).[2]

1. Cp. ŚB VI. 3.3.12. 2. Cp. ŚB VI. 3.3.13.

उदक्रमीदित्यभिमन्त्रयते (११.२२) ॥१९॥

19. Then he addresses the horse with *udakramīt*... (VS XI. 22)[1].

1. Cp. ŚB VI. 3.3.14.

आहवनीयवत्स्थापयति पिण्डस्य ॥२०॥

20. Near the lump of clay also he places (the animals) in the same manner as in the case of Āhavanīya (-fire)[1].

1. For the details of the arrangement of animals see XVI. 2.4. Similar arrangement is made towards the south of the lump of clay.

उपविश्य मृदमभिजुहोत्या त्वा जिघर्मीति (११.२३-२४) व्यतिषक्ताभ्यामृग्भ्यामाहुती स्रुवेणाश्वपदे ॥२१॥

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21. Having sat down, he offers two libations on the trace of the horse's foot, on the clay, by means of the dipping spoon (*sruva*) with interlinked verses[1] *ā tvā jigharmi*... (VS XI. 23-24)[2].

1. The interliking is done in the following way: after reciting VS XI. 23ab and 24cd, he offers the first libation. Then after reciting VS XI. 24ab and 23cd, he offers the second libation.
2. Cp. ŚB VI. 3.3.16-22.

अभ्या पिण्डं त्रिः परिलिखति परि वाजपतिरिति (११.२५-२७) बहिर्बहिरुत्तरयोत्तरयाभ्या पिण्डं खनति देवस्य त्वेति (११.२८) ॥२२॥

22. With each one of the three verses (in sequence) beginning with *pari vājapatiḥ* (VS XI. 25-27), he draws a circle (in all three times around the lump of clay, each time out-side the previous circle and with the latter and latter verse.[1] Then with the spade he digs around[2] the lump with *devasya tvā*... (VS XI. 28)[3].

1. Cp. ŚB VI. 3.3.23-25.
2. Cp. Mahīdhara's commentary on the white Yajurveda (Mādhyandina).
3. Cp. ŚB VI. 3.3.26-4.5.

कृष्णाजिनमास्तीर्योत्तरतस्तस्मिन्पुष्करपर्णमपां पृष्ठमिति (११.२९) ॥२३॥

23. Having spread a black antelope's skin towards the left of the lump of clay, he deposits on it a lotus-leaf, with *apāṁ pṛṣṭham*... (VS XI. 29 abc)[1].

1. Cp. ŚB VI. 4.1. 7-8.

विमार्ष्ट्येनद्दिव इति (११.२९) ॥२४॥

24. He rubs it (the lotus-leaf) with *divaḥ*... (VS XI. 29d).

आलभत उभे शर्म च स्थ इति (११.३०-३१) ॥२५॥

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25. He touches both (the antelope's skin and the lotus-leaf) with *ubhe śarma ca stha...* (VS XI. 30)[1].

1. Cp. ŚB VI. 4.1. 10-12.

पिण्डं पुरीष्योऽसीति (११.३२) ॥२६॥

26. (He touches) the lump of clay with *purīṣyo'si...* (VS XI. 31)[1].

1. Cp. ŚB VI. 4.2.6.

पाणिभ्यां परिगृह्णात्येनं दक्षिणोत्तराभ्यां दक्षिणः साभ्रिस्त्वामग्न इति (११.३२-३७) षड्भिः सर्वं सकृद्धृत्वा ॥२७॥

27. He holds it (the lump of clay) by both the right and left hand, in the right hand there being the spade with six verses beginning with *tvāmagne...*(VS XI. 32-37). Having held it fully once,

1. Cp. ŚB VI. 4.2.2-10. The sentence is incomplete.

XVI. 3.

पुष्करपर्णे निदधाति ॥१॥

1. he deposits it on the lotus-leaf.

अपः श्वभ्रेऽवनयत्यपो देवीरिति (११.३८) ॥२॥

2. With *apo...* (VS XI. 38) he pours water into the hole[1].

1. Cp. ŚB VI. 4.3.1-2.

सं त इति (११.३९) वातमपक्षिपति ॥३॥

3. With *saṁ te ...* (VS XI. 39), he fans air into it[1].

1. The significance of this rite has been told by ŚB VI.4.3.3 as follows : "He then joins together it (the hole); for what-ever is injured and torn in this earth, that is joined (= healed) by the air; by the air he thus makes it unbroken and joins together."

अनामिकया संवपति पुरस्तात्पश्चाद्दक्षिणत उत्तरतश्च ॥४॥

4. With the ring-finger he puts (earth in the hole) from east, west, south and north.

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आस्तीर्णयोरन्तानुद्वृह्णाति सुजात इति (११.४०) ॥५॥

5. He lifts up the ends of both the spread (black-antelope's skin and lotus-leaf) with *sujātaḥ*...(VS XI. 40ab)[1].

1. Cp. ŚB VI. 4.3.6.

त्रिवृता मुञ्जयोक्त्रेणोपनह्यति वासो अग्ने इति (११.४०)॥६॥

6. He ties (the lump) by means of a three-stringed cord of Muñja-grass with *vāso agne*...(VS XI. 40 cd)[1].

1. Cp. ŚB VI. 4.3. 7-8.

उत्तिष्ठति पिण्डमादायोदु तिष्ठेति (११.४१) ॥७॥

7. Having taken the lump of clay, he rises up with *udu tiṣṭha*... (VS XI. 41)[1].

1. Cp. ŚB VI. 4.3.9.

ऊर्ध्वबाहुः प्राञ्चं प्रगृह्णात्यूर्ध्व ऊ षु ण इति (११.४२)॥८॥

8. With his hands raised, he holds the lump eastwards with *ūrdhva ū ṣu ṇaḥ*... (VS XI. 42)[1].

1. Cp. ŚB VI. 4.3.10.

अवहृत्योपरिनाभि धारयन्नश्वप्रभृतीनभिमन्त्रयते स जात स्थिरो भव शिवो भवेति (११.४३-४५) ॥९॥

9. After he has brought it down, holding it above the navel, he addresses the horse etc.[1] with *sa jātaḥ*..., *sthiro bhava*..., and *śivo bhava*... (VS XI. 43-45)[2].

1. Horse, ass and he-goat, with one of the three verses respectively.
2. Cp. ŚB VI. 4.3.10-4.5.

धारयत्येषामुपरि पिण्डमनुपस्पृशन्प्रैतु वाजी वृषाग्निमित्यश्वखरयोः (११.४६) ॥१०॥

10. He then holds the lump upon them (= animals), without touching them, with *praitu vājī*... (VS XI. 46a, b, c, d) on the horse and with *vṛṣāgnim*... (VS XI. 46e, f) on the ass[1].

1. Cp. ŚB VI. 4.4.6-8.

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अग्न आयाहीत्याहृत्य (११.४६) खराच्छागस्यर्तं सत्यमित्या निधानात् (११.४७) ॥११॥

11. Having removed it from the ass with *agna āyāhi*...(VS XI. 46g), he holds it on the he-goat[1] (without touching it) with *ṛtaṁ satyam*...(VS XI. 47) up to the deposition[2].

1. Cp. ŚB VI. 4.4.9-10.
2. For the deposition see XVI. 3.14.

आयन्त्यावर्त्य पशूनजः पुरस्ताद्रासभो मध्ये ॥१२॥

12. Having made the animals turn about, they[1] return; at that time, the he-goat (should be) in front, the ass in the middle (and the horse behind).

1. Brahman, the sacrificer and the Adhvaryu.

अनद्धापुरुषमीक्षते पूर्ववदग्निं पुरीष्यमिति (११.४७) ॥१३॥

13. He looks at a vain man as before[1] with *agnim purīṣyam*...(VS XI. 47)[2].

1. as described in XVI. 2.11-13. As at that time, now also the fires should be burning.
2. Cp. ŚB VI. 4.4.14.

उत्तरत आहवनीयस्योद्धतावोक्षिते सिकतोपकीर्णे परिवृते प्राग्द्वारे पिण्डं निदधात्योषधय इति (११.४७-४८)॥१४॥

14. On a dug up and then sprinkled mound, on which gravel is scattered, which is enclosed and which has a door in the east, he deposits the lump (of clay) with *oṣadhayaḥ*... (VS XI. 47-48)[1].

1. Cp. ŚB VI. 4.4.16-19.

वि पाजसेति (११.४९) प्रमुच्यैनमजलोमान्यादाय प्रागुदीचः पशूनुत्सृजति ॥१५॥

15. With *vi pājasā*... (VS XI. 49), he unties it (the lump of clay) cuts off some goat's hair and sets free the animals towards the north-east[1].

1. Cp. ŚB VI. 4.4.20-22.

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आपो हि ष्ठेति (११.५०) पर्णकषायपक्वमुदकमासिञ्चति पिण्डे॥१६॥

16. With *āpo hi ṣṭhā*...(VS XI. 50-52) he pours on the lump of clay the water boiled along with resin of Parṇa-tree (butea frondosa)[1].

1. Cp. ŚB VI. 5.1.1-2.

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फेनं च तूष्णीं ततः कृत्वा ॥१७॥

17. And silently (he pours on the lump) also foam, having produced it (foam) therefrom (water)[1].

1. Cp. ŚB VI. 5.1.3.

अजलोमभिः संसृजति मित्रः संसृज्येति (११.५३) ॥१८॥

18. He mixes (it) (the lump of clay) with the hair[1] of the goat with *mitraḥ saṁsṛjya*... (VS XI. 53)[2].

1. Which he has already cut : cf. XVI. 3.15.
2. Cp. ŚB VI. 5.1.4.

शर्करायोरसाश्मचूर्णैश्च रुद्राः संसृज्येति (११.५४) ॥१९॥

19. And also with dust of gravel, iron-rust, and stone, with *rudrāḥ saṁsṛjya*... (VS XI. 54)[1].

1. Cp. ŚB VI. 5.1.6-7.

संसृष्टामिति (११.५५-५७) संयौति॥२०॥

20. He then kneads it with *saṁ sṛṣṭām*... (VS XI. 55-57)[1].

1. Cp. ŚB VI. 5.1.9-12.

अषाढां करोति महिषी प्रथमवित्ता तदाख्या ॥२१॥

21. The first obtained (as wife), the chief queen who is named like that (i.e. Mahiṣī = chief queen) makes the Aṣāḍhā (Invincible)(brick)[1].

1. Cp. ŚB VI. 5.3.1.

यजमानपादमात्रीं त्र्यालिखिताम् ॥२२॥

22. Of the size (in length and breadth) of the foot of the sacrificer and on which three lines are drawn[1].

1. Cp. ŚB VI. 5.3.2.

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यजमान उखां करोति मृदमादाय मखस्य शिर इति (११.५७) ॥२३॥

23. Having taken the clay (from the lump) with *makhasya śiraḥ*... (VS XI. 57), the sacrificer prepares fire-pan[1].

1. Cp. ŚB VI. 5.2.1-2; 3.3.

प्रादेशमात्रीं तिर्यगूर्ध्वां च ॥२४॥

24. Of the measure of a span in side-ways and height[1].

1. The fire-pan of this size is made in case the animal-sacrifice consists of one animal (for this see XVI. 1.33). Cp. ŚB VI. 5.2.3; 8-10.

पञ्चप्रादेशामिषुमात्रीं वा तिर्यक्पञ्चपशौ ॥२५॥

25. In the case of five animals (the fire-pan is to be made) of the measure of five (square) spans or of the measure of an arrow (in side-ways as well as in height)[1].

1. Cp. ŚB VI. 5.2.10.

वसवस्त्वेति (११.५८) प्रथयति ॥२६॥

26. With *vasavastvā*...(VS XI. 58) he spreads it[1].

1. Cp. ŚB VI. 5.2.3.

अन्तानुन्नीय सर्वतः प्रथमं धातुमादधाति रुद्रास्त्वेति (११.५८) ॥२७॥

27. Having raised the ends from all sides, he lays (thereon) the first (lower) side-part (*dhātu*) with *rudrāstvā*...(VS XI. 58)[1].

1. Cp. ŚB VI 5.2.4.

संलिप्य श्लक्ष्णां कृत्वोत्तरमादित्यास्त्वेति (११.५८) ॥२८॥

28. Having besmeared (the side-part with loose soil) and smoothened (with water) (he lays) the upper side-part with *ādityāstvā*... (VS XI.58)[1].

1. Cp. ŚB VI. 5.2.4-5.

विश्वे त्वेति (११.५८) समीकरोति ॥२९॥

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29. He makes it even[1] with *viśve tvā*...(VS XI. 58)[2].

1. i.e. according to the measure required.
2. Cp. ŚB VI. 5.2.6.

वितृतीय उत्तरे वर्तिं सर्वतः करोत्यदित्यै रास्नेति (११.५९)॥३०॥

30. On the upper one-third part (of the height of the pan) he lays all around a rim with *adityai rāsnā*... (VS XI. 59)[1].

1. Cp. ŚB VI. 5.2.11-13.

ऊर्ध्वास्तूष्णीं प्रतिदिशं चतस्रोऽपरा वर्तिं प्राप्ताः ॥३१॥

31. Then he makes the further four vertical bands silently, on each side, reaching upto the rim[1].

1. Cp. ŚB VI. 5.2. 15-16.

XVI. 4.

स्तनानिवाग्रेषून्नयति ॥१॥

1. At the top (of these four bands), (the sacrificer) raises nipples as it were[1].

1. Cp. ŚB VI. 5.2.16-18.

द्विस्तनामष्टस्तनामेके ॥२॥

2. Some[1] make (the fire-pan) consisting of two nipples, (some others) of eight nipples.[1]

1. ŚB VI. 5.2.19 mentions these views but rejects them.
2. In case there are two nipples, both them are to be made at the top of only of one band, in case of eight, on each band two nipples are to be made. Cf. Vidyādhara's commentary.

बिलं गृह्णात्यदितिष्ट इति (११.५९)॥३॥

3. He takes hold of its mouth with *aditiṣṭe*...(VS XI. 59)[1].

1. Cp. ŚB VI. 5.2.20.

कृत्वायेति (११.५९) निदधाति ॥४॥

4. With the words *kṛtvāya*...(VS XI. 59) he keeps it down[1].

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1. Cf. ŚB VI. 5.2.21.

तिस्र एके ॥५॥

5. Some (make) three (fire-pans)[1].

1. ŚB VI.5.2.22 mentions this practice but rejects it.

इष्टकास्तु तिस्रो विश्वज्योतिषः पृथग्लक्षणास्त्र्यालिखिताः॥६॥

6. (The sacrificer) makes three bricks called Viśvajyotis, each having distinct signs and on which three lines are drawn[1].

1. Cp. ŚB VI. 5.3.3.

मृदमुपशयां निदधाति ॥७॥

7. He (the Adhvaryu) keeps aside the remaining (*upaśayā*) clay (for expiation viz. for prepaning a new fire-pan if the first one is broken)[1].

1. Cp. ŚB VI. 5.3.7; 4.8f.

सप्तभिरश्वशकृद्भिरुखां धूपयति दक्षिणाग्न्यादीप्तैरेकैकेन वसवस्त्वेति (११.६०) प्रतिमन्त्रम् ॥८॥

8. He fumigates[1] the fire-pan, by means of seven balls of horse-dung inflamed with Dakṣiṇa-fire one by one, accompanying each (ball) with one of the parts of the formula beginning with *vasavastvā*... (VS XI. 60)[2].

1. In fumigating, the Adhvaryu takes one buring ball of horse-dung and moves it inside and outside round the fire-pan. Cf. Mahīdhara's commentary on VS XI.60.
2. Cp. ŚB VI. 5.3.8-11.

अभ्या श्वभ्रं चतुरश्रं खनत्यदितिष्ट्वेति (११.६१) ॥९॥

9. By means of the spade he digs a four-cornered hole[1] with *aditiṣṭvā*... (VS XI. 61)[2].

1. This hole is prepared for the sake of baking the Aṣāḍhā-brick, the fire-pan, and the Viśvajoyotis-bricks.
2. Cp. ŚB VI. 5.4. 1-3.

श्रपणमास्तीर्य यथाकृतमवदधाति ॥१०॥

10. Having scattered fuel in it, he sets down (the

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Aṣāḍhā-brick, the fire-pan and the Viśvajyotis-bricks) as (in the oder in which) they were made[1].

1. Cp. ŚB VI. 5.4.3-4.

देवानां त्वेत्युखां (११.६१) न्युब्जाम्॥११॥

11. With *devānāṁ tvā*...(VS XI. 61) (he sets down) the fire-pan with the bottom-part upwards[1].

1. Cp. ŚB VI. 5.4.4.

श्रपणेनावच्छाद्य दक्षिणाग्न्यग्निनादीपयति धिषणास्त्वेति (११.६१) ॥१२॥

12. Having covered them[1] with fuel, he kindles it with a fire (-brand) from Dakṣiṇāgni with *dhiṣaṇāstvā*... (VS XI.61)[2].

1. Viz. the Aṣāḍhā-brick, the fire-pan and the Viśvajyotis-bricks.
2. Cp. ŚB VI. 4.4.4-9.

निर्मन्थ्येन वा धूपनश्रपणे ॥१३॥

13. The fumigation and baking may optionally[1] be done by means of fire produced out of churning sticks.

1. Thus either by means of Dakṣiṇa-fire or by means of fire produced out of churning.

वरूत्रीष्ट्वेतीक्षमाणो (११.६१) जपति ॥१४॥

14. At the time of looking[1] he murmurs *varutrīṣṭvā*...(VS XI.61).

1. One makes a small hole in the fuel covering the fire-pan with e.g. a stick and through it looks at the fire-pan: cf. Mahīdhara's commentery on VS XI. 61.

आचरति मित्रस्येति (११.६२) ॥१५॥

15. He attends to (the fire by adding fresh fuel) with *mitrasya*... (VS XI. 62)[1].

1. Cp. ŚB VI. 5.4.10.

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यावद्धाचरेत् ॥१६॥

16. As often as he attends it (he recites the formula mentioned in 15)[1].

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1. Cp. ŚB VI. 5.4.10.

दिवैव प्रदहनोद्धरणे ॥१७॥

17. The baking and taking up (of the fire-pan from the hole) should be done during the day-time only[1].

1. Cp. ŚB VI. 5.4.10.

उद्वपति श्रपणम् ॥१८॥

18. He clears off the ashes[1].

1. Cp. ŚB VI. 5.4.10.

देवस्त्वेत्युखाम् (११.२३) ॥१९॥

19. (He clears) the fire-pan (of the ashes) with *devastvā*... (VS XI. 63)[1].

1. Cp. ŚB VI. 5.4.11.

उत्तानां करोत्यव्यथमानेति (११.६३) ॥२०॥

20. He turns (the pan) round with *avyathamānā*...(VS XI.20)[1].

1. Cp. ŚB VI. 5.4.12.

उद्यच्छत्युत्थायेति (११.६४) ॥२१॥

21. He takes it up with *utthāya*... (VS XI. 64)[1].

1. Cp. ŚB VI. 5.4.13.

परिगृह्य पात्रे करोति मित्रैतां त इति (११.६४) ॥२२॥

22. Having taken it in both the hands he places it in a pot[1], with *mitraitāṁ te*...(VS XI.64)[2].

1. *Pātre*. The ward *pātra* = pot should not be taken here in its usual sense. It means here something like a wooden plank.
2. Cp. ŚB VI. 5.4.14.

अजापयसावसिञ्चति वसवस्त्वेति (११.६५) प्रतिमन्त्रम् ॥२३॥

23. He pours goat's milk into it with *vasavastvā*...(VS XI. 65) (four times) with one of the formulae (each time)[1].

1. Cp. ŚB VI. 5.4.15-17.

इष्टकाक्रियातस्त्र्यालिखितानाम् ॥२४॥

24. After this (there is the) making of bricks on each of which three lines are drawn.

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अपरिमितालिखिता वोत्तरयोः ॥२५॥

25. In the two latter (layers)[1], optionally the bricks should be such as on which there will be lines drawn without being counted.

1. In the second and fourth layer, the lines to be drawn on the bricks are not counted. Thus they may be four or five as one desires. In the other layers (viz. in the first, third and fifth) the bricks are accompanied with three lines. ŚB VIII. 7.2.17 mentions these details about lines but at the end prefers all the bricks of all the layers having three lines only.

पूर्ववदग्निः पाके ॥२६॥

26. The fire (to be used) in baking is as before[1].

1. i.e. either the Dakṣiṇa-fire or one produced out of churning; cf. XVI. 4.12-13.

दीक्षामावास्यायामामावास्येनेष्ट्वा ॥२७॥

27. Having performed the new-moon-offering on the New-moon-day, (the sacrificer should undergo) consecration (Dīkṣā)(for the performance of the sacrifice).

आग्नावैष्णववैश्वानरौ ॥२८॥

28. (In the consecration-ceremony connected with a Soma-sacrifice *accompanied* with fire-altar-building, there should be two sacrificial breads: (one) for Agni and Viṣṇu (and another) for Vaiśvānara.[1]

1. The bread for Agni and Viṣṇu is in accordance with the normal paradigme. The bread for Vaiśvānara is additional one. For this Sūtra cp. ŚB VI. 6.1.2.

घृते चरुरादित्येभ्यः ॥२९॥

29. (And also) rice cooked in (with) ghee for Ādityas[1].

1. Cf. ŚB VI. 6.1.11.

प्राकृतान्यौद्ग्रभणानि हुत्वा सप्ताग्निकान्याकूतिमिति (११. ६६-६७) प्रतिमन्त्रम् ॥३०॥

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30. Having offered the normal Audgrabhaṇa-offerings[1], he offers seven Audgrabhaṇa-offerings special for Agni (-cayana-rite) each one with one of the formulae beginning with *ākūtim* (VS XI. 66-67)[2].

1. For these see VII. 3.16-19.
2. Cp. ŚB VI. 6.1.12-21.

दण्डोच्छ्रयणान्तं कृत्वाध्वर्युयजमानयोरन्यतर उखामाहवनीयेऽधिश्रयति मुञ्जकुलायावस्तीर्णाम् अन्तरे शणा मा सु भित्था इति (११.६८) तिष्ठन्नुदङ्प्राङ् ॥३१॥

31. After having performed the rites upto the raising of the staff[1] either the Adhvaryu or the sacrificer, while standing and facing the north-east, keeps the fire-pan which is covered with a nest prepared out of Muñja-grass and in which there is hemp inside, down on the Āhavanīya, with *mā su bhitthā*...(VS XI.68).

1. i.e. the rites belonging to the consecration-ceremony of the normal Soma-sacrifice.
2. Cf. ŚB VI. 6.1.22-26.

रुक्मप्रतिमोचनविष्णुक्रमवात्सप्रेषु च ॥३२॥

32. And at the time of binding the gold-plate, taking the Viṣṇu-steps, and performing the Vātsapra-rite (also, the sacrificer should face to the north-east.)

अग्नावारूढे त्रयोदशास्यां प्रादेशमात्रीः समिध आदधाति॥३३॥

33. When the fire mounts (upto the fire-pan) (the Adhvaryu) puts thirteen kindling sticks, measuring one span, into it (the fire-pan)[1].

1. Cp. ŚB VI. 6.2.10; 3. 16-17.

अनारोहत्यङ्गारानोप्यैके ॥३४॥

34. If the fire is not mounting up, then some throw[1] burning coals (and then put the kindling sticks).

1. ŚB VI. 6.2.9 mentions this practice but rejects it.

घृतोन्नां कार्मुकीं द्रवन्न इति (११.१०) ॥३५॥

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35. (The first kindling stick should be) soaked in ghee and one of Kṛmuka-wood (and should be offered) with *drvannaḥ*... (VS XI. 70)[1].

1. Cp. ŚB VI. 6.2.11-14.

वैकङ्कतीं परस्या इति (११.७१) ॥३६॥

36. (He offers then a kindling stick) of Vikaṅkata-(flacourtia sapida)-wood with *parasyāḥ*... (VS XI. 71)[1].

1. Cp. ŚB VI. 6.3.1.

औदुम्बरीं परमस्या इति (११.७२) ॥३७॥

37. (He offers then a kindling stick) of Udumbara-(ficus glomerata)-wood with *paramasyāḥ*...(VS XI.72)[1].

1. Cf. ŚB VI. 6.3.2-4.

अपरशुवृक्णां यदग्र इति (११.७३) ॥३८॥

38. (He offers then a kindling stick) of an Udumbara-tree which was not cut by means of an axe, with *yadagne*... (VS XI.73)[1].

1. Cp. ŚB VI. 6.3.5.

अधःशयां यदत्तीति (११.७४) ॥३९॥

39. (He offers then a kindling stick) of an Udumbara-tree, which was lying on the ground, with *yadatti*... (VS XI. 74)[1].

1. Cp. ŚB VI. 6.3.6.

पालाशीः प्रत्यृचमहरहरिति (११.७५) ॥४०॥

40. (He offers the remaining kindling sticks) of Palāśa (butea frondosa) (tree) (each one) with one of the verses beginning with *aharahaḥ*... (VS XI. 75-82)[1].

1. Cp. ŚB VI. 6.3.7-10.

उपोत्तमां क्षत्रियस्येच्छन् ॥४१॥

41. (The Adhvaryu should offer) the last but one (i.e. the twelfth stick) in case of a Kṣatriya (sacrificer), (only) if (he, i.e. the Adhvaryu) desires[1].

1. i.e. it is optitonal. For this Sūtra cp. ŚB VI. 6.3.13; 15.

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उत्तमां पुरोहितस्य ॥४२॥

42. The last one in case of a Purohita (chaplain) (being the sacrificer), (also only if the Adhvaryu desires)[1].

1. Cp. ŚB VI. 6.3.12.

अन्यस्योभे ॥४३॥

43. Of any other[1] (sacrificer) both[2] are optional[3].

1. i.e. one who is neither a Kṣatriya nor a Purohita.
2. i.e. the twelfth and thirteenth. This means that for a sacrificer who is neither a Kṣatriya nor a Purohita, there are 11 sticks or 13 sticks. For a Kṣatriya and for a Purohita there are 12 or 13 sticks. But in the case of a Kṣatriya the twelfth is optional and in that of a Purohita the thirteenth is optional.
3. Cp. ŚB VI. 6.3.12.

स्वाहाकारः सर्वासूखायाम् ॥४४॥

44. (While putting the kindling sticks) in the fire-pan, the word *svāhā* is to be used in all cases[1].

1. Cp. ŚB VI. 6.3.17.

औद्ग्रभणादि दण्डान्तमत्रैके ॥४५॥

45. Some (perform the rites) beginning with Audgrabhaṇa[1] upto the (rite connected with the sacrificial) staff[2] here[3].

1. See XVI. 4.30. 2. See XVI. 4.31.
3. Cp. ŚB VI. 6.1.22 which mentions this view but refutes it. According to ŚB the Audgrabhaṇa-offerings are to be offered into fire-pan itself. Kātyāśs prefers option. Thus the order will be: 1. Audgrabhaṇa-offerings and the further rites upto raising of staff–all connected with consecration are done first and then putting fire-pan on the Āhavanīya etc. This view is accepted and desdribed by ŚB and Kātyāśs. 2. Putting the fire-pan on the Āhavanīya and then the Audgrabhaṇa etc. This view is refuted by ŚB and optionally allowed by Kātyāśs.

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XVI. 5.

यजमानः कण्ठे रुक्मं प्रतिमुञ्चते परिमण्डलमेकविंशतिपिण्डं कृष्णाजिननिष्यूतं लोमसु शुल्ककृष्णेषु शणसूत्रे त्रिवृत्योतमुपरिनाभि बहिष्पिण्डं दृशानो रुक्म इति (१२.१) ॥१॥

1. The sacrificer hangs, around his neek, a golden plate which is round, having twenty-one knobs, sewn up in a black-antelope's skin, in white and black hair, interwoven in a hempen sling of triple (cord), over the navel and with the knobs outside, with the words *dṛśāno rukmaḥ*... (VS XII.1)[1].

1. Cp. ŚB VI. 7.1.1-11; 2.2.

इण्ड्वशिक्यासन्दीषु मुञ्जरज्जवस्त्रिवृतो मृद्दिग्धाः ॥२॥

2. The slings of Muñja-grass in the two pads (*iṇḍva*), the netting (*śikya*) and the seat (*āsandī*) should be of triple cords and besmeared with clay[1].

1. Cp. ŚB VI. 7.1.15; 26.

परिमण्डलाभ्यामिण्ड्वाभ्यामुखां परिगृह्णाति नक्तोषासेति॥३॥

3. With the round pads, he takes hold of the fire-pan with *naktoṣāsā*... (VS XII.2)[1].

1. Cp. ŚB VI. 7.2.3.

हरति द्यावाक्षामेति (१२.२) ॥४॥

4. He carries (the fire-pan towards the seat) with *dyāvākṣāmā*...(VS XII.2.)[1].

1. Cp. ŚB VI. 7.2.3.

आहवनीयस्य पुरस्तादुद्गात्रासन्दीवदासन्द्यां चतुरश्राङ्ग्यां शिक्यवत्यां निदधाति देवा अग्निमिति (१२.२)॥५॥

5. Towards the east of the Āhavanīya-fire, on a seat which is similar to the Udgātṛ's seat, four-cornored and accompanied by netting, he places (the fire-pan) with the words *devā agnim*... (VS XII. 2)[2].

1. For the seat of Udgātṛ see XIII. 3.4 according to which there are four feet of the Udgātṛ's seat, each one span

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high. According to Āpaśs XXI. 17.12 it is of Udumbara-(ficus glomerata)-wood and woven with Muñja-grass.

2. Cp. ŚB VI. 7.2.3.

शिक्यपाशं प्रतिमुञ्चते षडुद्यामं विश्वा रूपाणीति (१२.३)॥६॥

6. He then fastens round his (= sacrificer's) neck the sling of netting furnished with six strings[1] with *viśvā rūpāṇi*...(VS XII.3)[2].

1. *ṣaḍudyāmam. udyāma* means string.
2. Cp. ŚB VI. 7.2.4; Cp. also 1.16.

सशिक्यं प्राञ्चं प्रगृह्णाति सुपर्णोऽसीति (१२.४) पिण्डवत्॥७॥

7. Then he holds (the fire in the fire-pan) along with the netting with *suparṇo'si*... (VS XII.4) as he did in the case of clay.[1]

1. See XVI. 3.8; i.e. with the raised hands. For this Sūtra cp. ŚB VI. 7.2.6-9.

धारणं च ॥८॥

8. And (after having brought it down) also he holds (it above the navel as in the case of lump of clay[1])[2].

1. See XVI. 3.9. 2. Cp. ŚB VI. 7.2.9.

एतया विकृत्याभिमन्त्र्यैकेऽन्यचितिं चिन्वन्ति द्रोणचिद्रथचक्रचित्कङ्कचित्प्रउगचिदुभयतः प्रउगः समुह्यपुरीषः ॥९॥

9. Having made the fire in the fire-pan sacred with the recitation of fashioning formula (*vikṛti*)[1] some build the (fire)-altar of other forms. Thus one builds like a trough (*droṇa*), another like a wheel of a chariot, another like a Kaṅka-bird, another like the front part of a thill[2], another like a thill on both the sides and another consisting of heap of loose-soil.[3]

1. Viz. *suparṇo'si*...(VS XVI.4). The word *suparṇa* means a well-winged bird. So the form of the fire-building meant here is like that of a bird. But others build the fire-altar in other forms also and they are mentioned in this Sūtra.

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2. *Prauga.* 3. In this case no bricks are used. For this Sūtra cp. ŚB VI. 7.2.8.

समुह्यपुरीषे प्रतिदिशं पुरीषाहरणम् ॥१०॥

10. In (the Fire-altar-building) consisting of a heap of loose soil, the loose soil is to be brought from every direction.

विष्णुक्रमान्क्रमते विष्णोरिति (१२.५) प्रतिमन्त्रमग्न्युद्ग्रभणं च तस्मिंस्तस्मिन् ॥११॥

11. Then (the sacrificer) takes the Viṣṇu-strides with *viṣṇoḥ*...(VS XII.5) and with each one of the formulae, he raises the fire (=Fire-pan) upwards[1].

1. Cp. ŚB VI. 7.2.10-15.

अक्रमश्चतुर्थे ॥१२॥

12. At the time of uttering the fourth formula, there is no stride (but the raising up of the fire *is* to be done)[1].

1. Cp. ŚB VI. 7.2.16.

दिशो वीक्षते दिशोऽनुविक्रमस्वेति (१२.५) ॥१३॥

13. He looks along the (four) quarters with *diśonu vikramasva* (VS XII.5)[1].

1. Cp. ŚB VI. 7.2.16.

पिण्डवत्प्रागुदञ्चं प्रगृह्णात्यक्रन्ददग्निरिति (१२.६) ॥१४॥

14. He holds up (the fire in the pan), towards the north-east, in the same manner as (he did in the case of) the lump of clay[1], with *akrandad*... (VS XII.6)[2].

1. (For details see XVI. 3.8). With raised hands.
2. Cp. ŚB VI. 7.3.1-2.

अवहरत्यग्नेऽभ्यावर्तिन्निति (१२.७) ॥१५॥

15. Then he lowers it[1] (=the fire in the pan) with *agne abhyāvartin*...(VS XII. 7-10).

1. He lowers it with one of the formulae mentioned here, step by step.

उपरिनाभि धारयन्ना त्वाहार्षमित्यभिमन्त्रयते (१२.११) ॥१६॥

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16. Holding it above the navel, he addresses it with *ā tvā hārṣam...* (VS XII.11)[1].

1. Cp. ŚB VI. 7.3. 6-7.

पाशा उन्मुच्योदुत्तममिति (१२.१२) पिण्डवत्प्राग्दक्षिणा प्रगृह्णात्यग्ने बृहन्निति (१२.१३) ॥१७॥

17. Having removed from above (= the head) the slings (of the netting and of the gold-plate), with the words *uduttamaṁ...*(VS XII.12), he holds it (=fire) towards the south-west in the same manner as (he did in the case of) the lump of clay[1], with *agne bṛhat...* (VS XII. 13)[2].

1. See XVI.3.8 : with raised hands.
2. Cp. ŚB VI. 7.3. 8-10.

अवहरति हंसः शुचिषदिति (१२.१६) ॥१८॥

18. He lowers it (the fire) with *haṁsaḥ śuciṣad...* (VS XII.14)[1].

1. Cp. ŚB VI. 7.3.11.

आसन्द्यां करोति बृहदिति (१२.१४) ॥१९॥

19. He doposits it on the seat (*āsandī*) with (the word) *bṛhat* (VS XII.14)[1].

1. Cp. ŚB VI. 7.3.11-12.

उपतिष्ठते सीद त्वमिति (१२.१५) ॥२०॥

20. He then stands near it (the fire) worshipping it with *sīda tvam...*(VS XII. 16-17)[1].

1. Cp. ŚB VI. 7.3. 14-16.

वात्सप्रेण च दिवस्परीत्येकादशभिः (१२.१८-२८) ॥२१॥

21. And with the Vātsapra (-recitation)[1] viz. with eleven verses beginning with *divaspari...* (VS XII. 18-28)[2].

1. It is called Vātsapra because these verses are ascribed to the seer named Vatsaprī Bhālandana.
2. Cp. ŚB VI. 7.4.1-6.

अनुवाकेनैके (१२.१८-२९)॥२२॥

22. Some (stand near the fire worshipping) with the

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whole Anuvāka (section) (beginning with *divaspari...* (VS XII. 18-29)[1].

1. According to Kātyāśs there is option. Thus one may recite either eleven verses or twelve verses.

अत्र दीक्षितोऽयमिति ॥२३॥

23. At this time(the declaration should take place viz.) this (sacrificer) is (now) consecrated[1].

1. This is a part of the consecration (dīkṣā) - rite (see VII. 4.11) in a Soma-sacrifice. In a Soma-sacrifice *with* fire-altar-building, the normal preliminary rites of the Soma-sacrifice are intermixed with those of the fire-altar-building.

आवृत्तिरतः संवत्सरम् ॥२४॥

24. (The rites described) hence forward are to be repeated (everyday) for a year.

XVI. 6.

उखाया भस्मोद्वपनमस्तमिते पात्रे ॥१॥

1. After the sun-set, ashes from the fire-pan should be (removed and) thrown up into a pot.[1]

1. According to ŚB VI.7.4.14 the ashes are to be thrown into water.

वाचं विसृज्य समिदाधानं रात्रीं-रात्रीमप्रयावमिति ॥२॥

2. Then having released his speech, (the sacrificer) should put a kindling stick (in the fire-pan) with *rātrīṁ rātrīmaprayāvam...*(VS XI.75).

एवमुदिते भस्मोद्वपनादि ॥३॥

3. Similarly after the sun-rise (the rites like) the throwing up of the ashes etc. are to be performed.

अहरहरित्याधानम् (११.७५) ॥४॥

4. (And) with *aharahaḥ...*(VS XI.75) the putting (of the kindling sticks is to be done).

विष्णुक्रमवात्सप्रे चाहर्व्यत्यासमुदिते समिधमाधाय ॥५॥

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5. The Viṣṇu-stride-rite and the Vātsapra-rite[1] are also to be performed on each alternate day after putting a kindling stick[2].

1. On the first day both these rites are to be performed. On the second day the Viṣṇu-strides-rite is to be performed and on the third day the Vātspra-rite and so on through out the whole year; on the last day, again, both the rites.
2. Cp. ŚB VI. 7.4.12.

रुक्मप्रतिमोचनादि प्राग्वात्सप्राद्विष्णुक्रमाः ॥६॥

6. The rites beginning with the binding of gold plate[1] upto the beginning of Vātsapra (excluding it)[2] are (included in the rite of the) Viṣṇu-strides.

1. See XVI. 5.1.
2. i.e. upto the standing near fire worshipping it (*upasthāna*).

सोममविरोधेन वा तत्प्राधान्यात् ॥७॥

7. (All this) in accordance (with the normal paradigme of the) Soma-sacrifice; for it (the Soma-sacrifice) is the chief[1].

1. Both the Agnicayana and Dīkṣā are auxiliary to a Soma-sacrifice as a part of which they are performed. Therefore the normal paradigme of the Soma-sacrifice in which they are performed is more important and should not be disturbed by them. In the course of Rājasūya-sacrifice a Soma-sacrifice named Pavitra is to be performed. It has four dīkṣā-days. Now if one is performing Agnicayana at the time of Rājasūya, then in connection with the Pavitra-sacrifice a question arises whether the Dīkṣā should be performed for four days as the paradigme of the Pavitra expects or one should perform the Dīkṣā for the whole year as the Agnicayana expects. The answer is : one should observe Dīkṣā in accordance with the paradigme of the Soma-sacrifice. Thus the Dīkṣā for the Pavitra-sacrifice will be for for four days only.

न्यज्य समिधं व्रते प्रत्ते-प्रत्तेऽन्नपत इत्याधानम् (११.८३)॥८॥

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8. Each time, when the fast food (milk) is given (to the sacrificer by the Adhvaryu), he (the sacrificer) should put a kindling stick after having soaked (it into the milk) in the fire with *annapate*...(VS XI.83).

संवत्सरभृतिनोऽसंवत्सरभृतेऽपि ॥९॥

9. (The rite of fire-altar-building is to be performed also for a sacrificer who, in an earlier secrifice with fire-building) has carried (the fire in the pan) for a year and then (even though in the next sacrifice) he is not going to carry (it) for a year[1].

1. Cp. ŚB IX. 5.1.66.

संवत्सरं सोष्यतः ॥१०॥

10. The fire-altar-building is to be performed for one who is going to press Soma for a year[2].

1. i.e. one who is going to perform a year-long sacrificial session (*sattra*), in his case fire-altar should be built, even though he should not carry the fire in the pan for a year.
2. Cp. ŚB IX. 5.1.66.

संवत्सराहिताग्नेः ॥११॥

11. (The fire-altar-building is to be performed) for a sacrificer who has kept the fires for a year[1], (even if he does not carry the fire in the pan for a year)[2].

1. and has offered Agnihotra for a year.
2. Cp. ŚB IX. 5.1.67

जातस्य च ॥१२॥

12. (The fire-altar-building is also to be performed) for one who is born (a year after conception) (even if he does not carry the fire in the pan for a year)[1].

1. Cp. ŚB IX. 5.1.68

षण्मास्यमन्त्यम् ॥१३॥

13. The last (alternative in connection with the carrying of fire in the pan) is that (one should carry it) for six

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months (and then build)[1].

1. Cp. ŚB IX. 5.1.68.

अचयनं वा परस्मै ॥१४॥

14. One (may) or may not build (the fire-altar) for another[1].

1. i.e. one may or may not act as Adhvaryu in the fire altar-building for another. For this Sūtra cp. ŚB IX. 5.2.12-16.

प्रागनः कृत्वोख्यस्योत्तरतः समिदाधानं समिधाग्निमिति (१२.३०) ॥१५॥

15. Having placed the cart (with the pole) to the east, in the north of the fire in the pan, (the sacrificer) should put[1] a kindling stick (in the fire) with *samidhāgnim*...(VS XII.30)[2].

1. When the sacrificer requires to go out for the sake of collecting the sacrificial materials, then this rite is to be performed.
2. Cp. ŚB IX. 8.1.5f.

सासन्दीकमुद्यम्योदु त्वेति (१२.३१) दक्षिणतोऽनसि करोति॥१६॥

16. Having lifted it up, together with the seat (*āsandī*) with *udu tvā*...(VS XII.31), he places it (the fire in the pan, along with the seat towards the north in the cart) from the south[1].

1. i.e. the sacrificer stands in the southern part of the cart and places the fire in the pan in the northern part of the cart. For this Sūtra cp. ŚB VI. 8.1.7.

स्थाल्यां गार्हपत्यं पश्चात्॥१७॥

17. The Gārhapatya-fire (should be kept) and (then be placed towards the west (of the fire in the pan)[1].

1. Cp. ŚB VI. 8.1.7.

अनड्वाहौ युक्त्वा प्रेदग्न इति (१२.३२) प्राङ् यात्वा यथार्थम्॥१८॥

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18. Having yoked two oxen (and) then having gone (first) towards the east with *predagne*...(VS XII. 32) he goes according to whatever direction he wants to go[1].

1. Cp. ŚB VI. 8.1.8-9.

आरोहेत्पार्श्वतो वा गच्छेत् ॥१९॥

19. (At the time of making any journey, the sacrificer), may ride the cart or go by the side of it[1].

1. Cp. ŚB VI. 8.1.6.

अक्षे खर्जत्यक्रन्ददग्निरिति (१२.३३) जपति॥२०॥

20. If the axle creaks, he should mutter *akrandadgniḥ*... (VS XII.33)[1].

1. Cp. ŚB VI. 8.1.10-11.

वासेऽवहरत्युद्धतावोक्षित उत्तरतः समिदाधानं प्र-प्रेति (१२.३४) ॥२१॥

21. At the time of dwelling (any where) he takes down (the fire) in the northern direction, on a dug up and sprinkled place and puts a kindling stick (on the fire) with *pra prāyam*... (VS XII.34)[1].

1. Cp. ŚB VI. 8.1.12-14.

वनीवाहनमेतद्दीक्षासु यदेच्छेत् ॥२२॥

22. This rite[1] called Vanīvāhana (driving about) is to be performed during the period of consecration (on any day) when he wants (to go on journey)[1].

1. The rite beginning from Sūtra 15.

अप्सूख्यभस्मावपनं क्रयणीयादौ ॥२३॥

23. (On the day of) purchasing (Soma), first, ashes from the fire-pan are to be thrown in water.

अन्यत्र चेच्छन् ॥२४॥

24. On other days as one desires[1].

1. Thus one may or may not throw the ashes in water.

ऊर्ध्वं वनीवाहनात्क्रमयोगात् ॥२५॥

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25. On other days (if he wants to throw the ashes in water, he should throw them) after the Vanīvāhana-rite[1], because of the sequence (of the formulae)[2].

1. For this see XVI. 6.15ff.
2. The formulae used in the Vanīvāhana-rite occur first (VS XII. 30-34) and then those to be used at the time of throwing of the ashes (VS XII. 35-42).

पलाशपुटेनापो देवीरित्येकया (१२.३५) ॥२६॥

26. (He should throw the ashes first) by means of a bag of Palāśa-(butea frondosa)-leaves, with one (verse) viz. *āpo devīḥ...* (VS XIII.35)[1].

1. Cp. ŚB VI. 8.2.3.

ततो द्वाभ्याम् (१२.३६-३७) ॥२७॥

27. Then with two (verses)[1].

1. Viz. VS. XII. 36-37. For this Sūtra cp. ŚB VI. 8.2.4.

आद्याभ्यां (१२.३५-३६) वा पूर्वम् ॥२८॥

28. Or first with first two (verses)[1] (and then with one verse)[2].

1. VS XII. 35-36. 2. VS XII. 37. For this Sūtra cp. ŚB VI. 8.2.5.

अनामिकया प्रास्तादादत्ते प्रसद्येति (१२.३८-४१) ॥२९॥

29. From the thrown (ashes), he takes (some ashes) by means of the ring-finger with *prasadya...*(VS XII. 38-41)[1].

1. Cp. ŚB VI. 8.2.6-7.

प्रास्योखायामुपतिष्ठते बोधा म इति (१२.४२)॥३०॥

30. Having thrown (those ashes taken by means of the ring-finger) in the fire-pan, he stands near (the fire in the pan) worshipping it with *bodhā me...*(VS XII. 42).

XVI. 7.

प्रायश्चित्तिं समिधोपहत्य ॥३१॥

आज्यं विश्वकर्मण इति (१२.४३) जुहोति ॥१॥

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XVI. 6.31- XVI.7.1. He offers[1] an expiatory offering[2] having cut out some of the clarified butter by means of a kindling-stick, with *viśvakarmaṇe...* (VS XII. 43)[3].

1. This offering is offered while sitting.
2. This expiation is performed if the fire in the pan is extinguished.
3. Cp. ŚB VI. 6.4.10-12.

उत्थायादधाति समिधं पुनस्त्वेति (१२.४४) ॥२॥

2. Having stood up, he puts the kindling-stick with *punastvā...* (VS XII. 44)[1].

1. Cp. ŚB VI. 6.4.12.

गार्हपत्येऽनुगते निर्मथ्य ॥३॥

3. (If) the Gārhapatya-fire were to go out (extinguished), he offers (a kindling stick) after having churned (i.e. produced fire by means of churing sticks)[1].

1. Cp. ŚB VI. 6.4.13.

सुत्यास्वाहनीये सांकाशिनेन हृत्वा ॥४॥

4. (If) on the day of pressing of Soma, the Āhavanīya-fire (were to go out), (he offers a kindling stick) after having carried fire (from the Gārhapatya-fire) straightway[1].

1. i.e. directly, through the way between the Sadas and Havirdhāna. For this Sūtra cp. ŚB VI. 6.4.14.

आग्नीध्रीयमुत्तरेण सदः ॥५॥

5. (If) the Āgnīdhrīya (fire were to go out then) having taken fire from the Gārhapatya) along the north of the Sadas, (he performs the expiation)[1].

1. Cp. ŚB VI. 6.4.15.

प्रवृज्ज्यादावृतोख्ये ॥६॥

6. (If) the fire in the fire-pan (were to go out) he should heat (the fire-pan and thus produce fire) according to the prescribed manner.[1]

1. i.e. having placed the pan on the Āhavanīya-fire, one should heat it etc. as prescribed in XVI.4.31ff, but without reciting the formula. For this Sūtra cp. ŚB VI. 6.4.9.

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अध्वरप्रायश्चित्तिं च सर्वेषु यथाकालं पूर्वां-पूर्वाम् ॥७॥

7. In all these cases (of fire going away) one should perform the Soma-sacrificial expiatory offering[1], according to the time, before, each (of the offerings above).

1. See XXV.6.1.

उखाभेदने नवस्थाल्यां महामुख्यामुखाकपालमवधायावपति॥८॥

8. In case, the fire-pan is broken, having put a sherd (of the broken pan) in a new pot with broad mouth, he pours the fire (from the fire-pan) in it[1].

1. Cp. ŚB VI. 6.4.8.

उखोपशये पिष्ट्वा मृदा सहोखां करोत्यावृता ॥९॥

9. Having pounded (the broken) pan and the remaining clay[1] (and mixed) with (new clay), he prepares a (new) fire-pan according to the (same) manner (without reciting any formula)[2].

1. The clay that remains at the time of preparing the fire-pan, previously : see XVI. 4.7.
2. Cp. ŚB VI. 6.4.9.

पक्वायामावपति कपालं च ॥१०॥

10. After the (new) fire-pan is baked, he puts in it the fire and the sherd[1].

1. See Sūtra 8 above. For this Sūtra cp. ŚB VI. 6.4.8.

उखोपशये पिष्ट्वा संसृज्य निदधाति ॥११॥

11. Having pounded the sherd and the remaining clay[1], and mixed it, he lays it aside for expiation[2].

1. The clay that remains at the time of preparing this new pan.
2. Cp. ŚB VI. 6.4.9.

अभ्यात्मं चयनमुपविश्य ॥१२॥

12. The fire-altar-building should be done (by the Adhvaryu) towards himself (*abhyātmam*)[1] and while sitting.

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1. I.e. he should pile it directly facing the piling and not backwards. Similarly the direction of building should be towards himself i.e. he puts the distant brick first, and then puts the next brick nearer to himself and so on.

सव्यबाहुमन्तरं कृत्वोत्तरलक्षणाभिरिष्टकाभिः ॥१३॥

13. Having held the left hand in between[1], (he should build the fire-altar) with bricks the marked part of which is upwards.

1. between the altar and himself.

नित्ये सादनसूददोहसा उपधानादुत्तरे तया देवतया ता अस्येति (१२.५३-५५) ॥१४॥

14. After placing each brick, one should constantly perform the *sādana*-rite[1] and the *sūdadohas*-rite[2] with *tayā devatayā*... (VS XII. 53), and *tā asya sūdadohasaḥ*...(VS XII.55) respectively.

1. *sādana* means setting. This is to be done with VS XII. 53.
2. i.e. uttering the verse called *sūdadohas* (= well-milking) viz. VS XII.55.

अविशेषोपदेशात् ॥१५॥

15. These rites are to be performed in every case (brick)[1], because it has been prescribed without (a reference to any) particular (brick).

1. Except in the cases like Nairṛtī-bricks etc.

अनाम्नातप्रतिषेधाच्च ॥१६॥

16. And because of their prohibition (in the case of those bricks about which) there is no (reference to these rites in) the Saṁhitā[1].

1. In the case of bricks like Nairṛtī, there is no reference to Sādana and Sūdadohas in the Saṁhitā, but still a clear prohibition of these rites in the case of these bricks is mentioned by ŚB VII. 2.1.12.

एकचोदनास्वेकदेशासु तन्त्रेण ॥१७॥

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17. In the case of bricks prescribed jointly,[1] and at one single place[2], the recitation of the Sādana-formula and of the Sūdadohas-formula, is to be done jointly.

1. In the first layer of fire-altar-building, there are five Apasyā-bricks, but they are prescribed jointly (cf. ŚB VII. 4.2.37). The place of these bricks is also one and the same viz. the first layer. So in this case, the Sādana and Sūdadohas formulae are not to be recited five times, but only for one time i.e. jointly for all the five bricks. Similar is the case of the Ṛtavayā-bricks and of the Prāṇabhṛt-bricks.

आत्मनि यजुष्मतीः ॥१८॥

18. The Yajuṣmatī-bricks are to be placed in the trunk (*ātman*) only and not in the wings and tail[1].

1. The shape of fire-altar-building is like that of a bird.

लोकम्पृणासु दशसु-दशसु मन्त्रो लोकं पृणेति (१२.५४)॥१९॥

19. On each (group of) ten Lokaṁapṛṇā-(space-filling)-bricks (he recites the formula beginning with *lokaṁpṛṇa*... (VS XII.54)[1].

1. Cp. ŚB VI. 1.2.19.

असादनं च ॥२०॥

20. And (he should) not recite the setting formula (*sādana*).

प्रतिचिति द्वे-द्वे उपधाय ॥२१॥

21. In each layer, after having laid down two Lokaṁpṛṇā-bricks (he should lay down in all ten Lokaṁpṛṇās).

अयुग्मगणमध्यमानूके ॥२२॥

22. (At the time of laying down those[1] bricks) which are of uneven number, the middle (brick) of that group should be kept on the spine (*anūka*)[1].

1. e.g. Apasyā-bricks which are five.

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2. of the bird in the form of altar.

एका च ॥२३॥

23. (Similarly) any one single brick[1] (should be kept on the spine).

1. e.g. Dūrvā-brick, Viśvajyotis-brick, Aṣāḍhā-brick etc.

अभितो युग्माः ॥२४॥

24. (The bricks which are in) even number (should be placed half, half) each side (of the spine).

उदञ्चो वर्गाः पूर्वापरे ॥२५॥

25. The groups (of bricks) to be placed either in the east or west, are to be placed with their mouth towards the north.

प्राञ्चो दक्षिणोत्तरे ॥२६॥

26. (The groups of bricks to be placed) either to the south or to the north (are to be placed) with their mouths to the east.

भिन्नकृष्णयोरचयनम् ॥२७॥

27. (The bricks which are) broken and/or blackened (should) not be piled (in the fire-altar-building)[1].

1. Cp. ŚB VIII. 7.2.16.

दीक्षाणामुत्तमेऽहनि वेद्यग्निमानम् ॥२८॥

28. On the last day of the consecration[1], the fire-altar should be measured.

1. For the various alternatives about the number of consecration-day, see XVI. 6.9ff.

उख्यस्थानेऽर्धव्यामेन गार्हपत्यस्य परिलिखति ॥२९॥

29. In the place of the fire in the fire-pan, he draws (a circle) for Gārhapatya-fire by half-fathom[1].

1. Cp. ŚB VII. 1.1.37.

मण्डलाद्वा प्रक्रमणमन्तःपात्यस्य॥३०॥

30. The stepping[1] for the Antaḥpātya[2] is done from this circle only[3].

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1. The stepping is done for the sake of measurement.
2. Antaḥpātya is the name of a peg fixed in the sacrificial ground, in the middle, towards the west of the Mahāvedī, in order to mark the place of the Śālāmukhīya.
3. In the *normal* Soma-sacrifice the Antaḥpātya-peg is fixed at the distance of three steps to the east from the post which is situated at the eastern door (VIII.3.7). Here, however, the steps are counted from the circle. This is the difference. For this Sūtra cp. ŚB X. 2.3.1.

पश्चाद्यूपावट्यात्पादमात्रे चित्यस्य ॥३१॥

31. One foot towards the west of the peg in the hole for sacrificial post (*yūpāvaṭya*), there will be the place of the fire which is to be set upon the altar-pile (*citya*).

यजमानेनोर्ध्वबाहुप्रपदोच्छ्रितेन समस्थितेन वा ॥३२॥

32. (The measuring cord is measured) by the sacrificer, standing on the fore-part of his feet, with upstretched arms[1].

1. The length of the cord, thus measured is one "man". Cp. ŚB X. 3.2.6.

XVI. 8.

द्विपुरुषां रज्जुं मित्वा ॥१॥ उभयतःपाशाम् ॥२॥ मध्ये लक्षणम् ॥३॥

1-3. Having measured a cord of the length of two "men"[1] with loops at both ends, (the Adhvaryu makes) a mark in the middle.

1. For this measurement see XVI.7.32.

अभितोऽर्धपुरुषयोश्च॥४॥

4. To both the sides, of that mark, (he makes marks at the distance of) "half-man".

मध्यमात्पुरुषपञ्चमे ॥५॥

5. From the middle (mark) at the distance of one-fifth "man", (he makes another mark).

अर्धे च ॥६॥

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6. And in the middle of (that one-fifth "man"), also, (he should make a mark).

अनुपृष्ठ्यामायम्य पाशयोः शङ्कू मध्ये ऽर्धपुरुषयोश्च॥७॥

7. Having stretched it along the Pṛṣṭhyā[1] he digs pegs at the loops, in the middle and at the "half-man"-distance.

1. Pṛṣṭhyā=the ridge along the back of the Vedi.

पाशा उन्मुच्यार्धपुरुषीययोः प्रतिमुच्य दक्षिणायम्य मध्यमे नितोदं करोति ॥८॥

8. Having removed both the loops (from the eastern and western pegs), having bound them to the pegs fixed at the half-man-distance[1] and having stretched it (the cord) in the south, he makes a sign in the form of a hole at the distance of the middle mark.

1. See Sūtra 7 above.

उन्मुच्य पाशावेकं मध्यमे प्रतिमुच्य दक्षिणाधिनितोदमायम्य मध्यमे शङ्कुः ॥९॥

9. Having removed both the loops (from the pegs fixed at the half-man-distance), having bound one of them (loops) to the middle(peg), and having stretched the cord on the hole, towards the south, he fixes a peg at the distance of the middle.

तस्मिन्पाशं प्रतिमुच्य पूर्वार्धे च दक्षिणायम्य मध्यमे शङ्कुः॥१०॥

10. Having bound one loop to it (peg), and another to the eastern (peg) and having stretched (the cord) to the south, he should dig a peg at the middle (mark).

पश्चादर्धपुरुषे च ॥११॥

11. And towards the west (of the southern peg, at the distance of) a half-man (he fixes a peg).

उन्मुच्य पूर्वार्ध्यात्पश्चार्धे प्रतिमुच्य दक्षिणायम्य मध्यमे शङ्कुः॥१२॥

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12. Having removed (the loop) from the eastern (peg), bound it to the western and having stretched it towards the south (he should fix) a peg at the middle (mark).

अभितोऽर्धपुरुषयोश्च ॥१३॥

13. To (each of the) both sides[1] (pegs should be fixed) at the distance of "half-man" (each).

1. viz. to the eastern and western sides of the peg mentioned in Sūtra 12.

एवमुत्तरोऽन्तः ॥१४॥

14. The northern part (of the altar) is (to be fixed by means cf pegs) in the same way[1] (as the southern one)[2].

1. The same things as described in the Sūtras 8-13 are to be done *mutatis mutandis*.
2. In the Sūtras 7-14 the fixing of the "trunk of the body of the bird in the form of altar" is thus told.

दक्षिणे पार्श्वे पूर्ववदायम्य पञ्चमभागीये शङ्कुः ॥१५॥

15. Having in the same way (as described earlier[1]) stretched cord along the southern side, he should fix a peg at the distance of "one-fifth-man".

1. Cf. Sūtra 7.

तस्मिन्पाशं प्रतिमुच्य पूर्वे चार्धपुरुषीये पञ्चमभागीयार्धपुरुषीययोः संनिपात्य तस्मिञ्छङ्कुः ॥१६॥

16. Having bound one loop on it and another on the eastern peg, at the distance of a half-man, and having joined (the signs of) the distance of "one-fifth-man" and of "half-man", he should fix a peg there.

एवं पश्चात् ॥१७॥

17. In the same way (as the southern wing)[1] the northern wing is to be fixed.

1. Cf. Sūtra 15-16; the measurements given there are of the southern (right) wing. The northern (left) wing is to be fixed in the same manner.

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एवमुत्तरः पक्षः ॥१८॥ तथा पुच्छं वितस्त्या ॥१९॥

19. The "tail" is to be fixed in the same manner (as the wings), but by means of span (*vitasti*)[1].

1. Instead of cubit (*aratni*), which is equal to "one-fifth man", here, the unit of measurement is span (*vitasti*).

इच्छन्पक्षपुच्छाप्ययेषु चतुरङ्गुलं-चतुरङ्गुलं संकर्षति विकर्षत्यन्ते॥२०॥

20. (The Adhvaryu) may contract, if he desires, four fingers, at the (each) juncture of wings and (trunk), and of the tail (and trunk) and extend four fingers at the each end.

पञ्चारत्निः पुरुषो दशपदो द्वादशाङ्गुलं पदं प्रक्रमस्त्रिपदः समविभक्तस्य ॥२१॥

21. If the measurement "man (*puruṣa*)" is equally divided, then a "man" is equal to five cubits (*aratni*) or ten feet (*pada*), a foot is equal to twelve fingers (*aṅgula*) and a step (*prakrama*) is equal to three feet.

परितत्य रज्ज्वा सहितं बहीरज्ज्वेकषष्टे शते परिश्रितो मिनोति ॥२२॥

22. After having surrounded (the ground fixed with pegs in the above-described manner[1]), by means of a cord, he should fix two hundred and sixty-one enclosing stones out-side cord and near it[2].

1. In Sūtras 7-20.
2. For fixing these stones, a moat is to be dug.

चतुर्णवंतानि वा त्रीणि ॥२३॥

23. Or (the number of the enclosing stones may be) three hundred and ninety four.

ऊर्ध्वाः शर्कराः खाते ॥२४॥

24. (He fixes these) stones erect in the moat.

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उत्तरेषु पुरुषोच्चयेनैवैकशतविधात् ॥२५॥

25. The further buildings (of the fire-altar are to be built) by increasing (the measure) by one "man" (each time)[1], upto one hundred-and-one-fold[2].

1. The Fire-altar-building described above is of the measurement of seven men added by a half man. When built for the second time, it will be of eight men, the third of nine men...and the ninety-fifth will be of one hundred and one men measurement. The half-man additional measurement is present in each building. That again is to be increased by one-seventh part each time.
2. Cp. ŚB X. 2.3.18.

यथाग्नि वेदीष्टकाप्रमाणम् ॥२६॥

26. The measurement of the altar and of bricks should (increase) in proportion with the (field of) fire.

अन्तःपात्यगार्हपत्ययोरिच्छन् ॥२७॥

27. (He may increase the distance of the Antaḥpātya[1] and (the size) of the Gārhapatya (-fire-building)[2] (or may not) according to his desire[3].

1. See XVI.7.30. 2. See XVI.7.29.
3. Thus there is an option. According to ŚB X.2.3.6f, increasing in this respect is not optional, but compulsory.

उत्तरपक्षस्यापरस्यां स्रक्त्यां परिश्रितो मिनोति जङ्घामात्रीं नाभिमात्रीं मुखमात्रीमिति ॥२८॥

28. He fixes, in the westerm corner of the left wing[1], enclosing stones[2] (of the following heights): one reaching upto the knee, one reaching upto the navel and one reaching upto the mouth.

1. i.e. in the northwestern corner of the building.
2. For the enclosing stones (*pariśritaḥ*) see above Sūtras 22-24. Only three out of those 261 or 384 stones should be of the measure described in this Sūtra.

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XVII. 1.

श्वोऽभ्यवहरणादि प्रायश्चित्त्यन्तं कृत्वा विष्णुक्रमवात्सप्र-समासः ॥१॥

1. Next day[1] after the rites beginning with the bringing (of ashes to water) and ending with the expiation[2] are performed, the rites of taking the Viṣṇu-strides and reciting the Vātsapra-hymn are to be performed in a combined way.[3]

1. i.e. on the first Upasad-day. 2. See XVI.6. 23-7.7.
3. Cp. ŚB VII. 7.1.13f.

वात्सप्रं कृत्वोपस्थेयं चेत् ॥२॥

2. If that day[1] happens to be of worshipping (with the Vātsapra-hymn), then, after (worshipping) with the Vātsapra (-hymn), (the Viṣṇu-strides are to be taken and the worshipping with the Vātsapra-hymn is to be done)[2].

1. See XVI.6.5 according to which during the dīkṣā-period everyday the rite of Viṣṇu-strides or of worshipping with the Vātsapra-hymn is to be done alternately.
2. Cp. ŚB VI. 7.4.15. If, however, the day happens to be a day of Viṣṇu-strides, then first the Viṣṇu-strides are taken and then the worshipping with Vātsapra-hymn is to be done (by the sacrificer).

पलाशशाखया गार्हपत्यं व्युदूहत्यपेत वीतेति (१२.५४) पच्छः प्रतिदिशं पुरस्तात्प्रथमम् ॥३॥

3. (The Adhvaryu) sweeps[1] (the site where) the Gārhapatya (fire-altar)(is to be built) by means of a branch of Palāśa (butea frondosa), in each direction, starting with the east, with one of the foot of the verse *apeta vīta...* (VS XII.45)[1].

1. Cp. ŚB VII. 1.1.1-6.

उदीचीं शाखामुदस्योषान्निवपति संज्ञानमिति (१२.४६) ॥४॥

4. Having thrown[1] the branch to the north, with its thin end to the north, he scatters[2] saline soil (over the Gārhapatya-site) with *saṁjñānam...* (VS XII. 46).

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1. Cp. ŚB VII. 1.1.5. 2. Cp. ŚB VII. 1.1.6-8.

मण्डलं छादयति ॥५॥

5. He covers the circle (of the Gārhapatya-site with the saline soil).

सिकताश्चाग्नेर्भस्मेत्यूषवत् (१२.४६) ॥६॥

6. (Having scattered) sand (over the Gārhapatya-site) with *agner bhasma*...(VS XII. 46), he silently covers the circle as (he did with) the saline soil[1].

1. Cp. ŚB VII. 1.1.9-11.

परिश्रिद्भिः परिश्रयति पूर्ववदेकविंशत्या चित स्थेति (१२.४६) ॥७॥

7. He encloses[1] (the site) with twenty-one enclosing (stones) with *citaḥ stha*... (VS XII.46) as before.

1. Cp. ŚB VII. 1.1.13-16.
2. See XVI 8.20ff. Thus, first a moat is to be dug around the Gārhapatya-site and then in it, the stones are placed erect.

मध्येऽर्धबृहतीश्चतस्रो दक्षिणोत्तराः प्राचीरुपदधाति दक्षिणत उदङ्ङयं सो अग्निरिति (१२.४७-५०) प्रत्यृचम् ॥८॥

8. Sitting in the south, with his face to the north, (the Adhvaryu) puts in the middle of the circle four bricks (which are) called Ardhabṛhatī (and which are facing) to the east[1], in the order beginning with the north and ending in the south[2] (one by one) with one of the four verses beginning with *ayaṁ so agniḥ* (VS XII. 47-50) (respectively).

1. Cf. XVI. 7.26 2. XVI. 7.12.

सकृन्नित्ये ॥९॥

9. The two constant (rites)[1] are to be performed[2] only once (for all the bricks together).

1. Viz. uttering the setting (*sādana*) and the Sūdadohas formulae. These formulae are to be recited in the present case only once even though there are four bricks.

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2. Cp. ŚB VII. 1.1.18.

पश्चात्सहिते पादमात्र्यौ तिरश्च्यौ पुरस्ताच्च ॥१०॥ अपरेण परिक्रम्य-परिक्रम्य चयनमिडामग्न इति (१२.५१-५२) पश्चिमे प्रतिमन्त्रमुत्तरतः ॥११॥

10-11. He puts[1] the two western bricks after having gone round by the west of the building (viz. the Ardhabṛhatī-bricks)[2] starting with the southern brick and) ending with the northern (brick) each one with one of the (two) verses beginning with *idamagne* (VS XII. 51-52) (respectively).

1. Cp. ŚB VII. 1.1.27-29.
2. i.e. having gone to the north and facing to the south.

चिदसीति (१२.५३) पूर्वे दक्षिणतः प्रतिमन्त्रम् ॥१२॥

12. (Then he puts) the two eastern bricks[1] (after having gone round (by the same way)[2] (starting with the northern brick and) ending with the southern brick with the formulae beginning with *cidasi* (VS XII. 53a) (and *paricidasi* (VS XII.53b)(respectively).

1. Cp. ŚB VII. 1.1.30-31.
2. To the south and now facing to the north.

नित्ये प्रतीष्टकं तिरश्चीषु ॥१३॥

13. The two constant (rites)[1] are to be performed in the case of the cross-running bricks, for each brick (separately).

1. Viz. uttering the Setting and the Sūdadohas-formulae.
2. Cp. ŚB VII. 1.1.29; 31.

स्रक्तिषु पादमात्रीः ॥१४॥

14. In all[1] the corners (*srakti-*) (he lays down)[2] the foot-measuring (bricks).

1. Except the south-eastern corner for which see the next Sūtra.
2. ŚB VIII.1.1.33 indirectly mentions this.

पूर्वदक्षिणस्यामर्धपद्ये ॥१५॥

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15. In the south-eastern corner (he lays down) two[1] half-foot-measuring bricks.

1. ŚB VII. 1.1.3 indirectly mentions this.

शेषेऽष्टौ वक्राः ॥१६॥

16. In the remaining part of the circle, (he lays down) eight curved bricks[1].

1. ŚB VII. 1.1.33 indirectly mentions these.

तिसृषु लोकम्पृणासु च द्वयोर्वा दशस्वेकस्यां च ॥१७॥

17. (First) on three and (then) on ten or[1] (first) on two, (then) on ten and (then) on one Lokampṛṇā (space-filling-bricks)[2] (he recites).

1. These options are indicated by ŚB VII. 1.1.33.
2. The bricks mentioned in the Sūtras 14-16 are called Lokampṛṇā-bricks. On them recitation of formula *lokaṁ pṛṇa...* (VS XII.54) is done either twice or thrice.

चात्वालदेशात्पुरीषं निवपतीन्द्रं विश्वा इति (१२.५६) ॥१८॥

18. He throws (on the Gārhapatya-altar) loose soil (taken from) the pit (Cātvāla) with *indraṁ viśvā...* (VS XII. 56)[1].

1. Cp. ŚB VII. 1.1.36.

समम्बिलां कृत्वोख्यं निवपति समितमिति (१२.५७-६०) ॥१९॥

19. Having made the Gārhapatya-altar even with the mouth (*samambilām*) (of the fire-pan), he puts the fire in the pan, there with *samitam...* (VS XII. 57-60)[1].

1. Cp. ŚB VII. 1.1.36; 38.

रिक्तां नावेक्षेतोखाम् ॥२०॥

20. He (the Adhvaryu) should not look at the fire-pan while (it is) empty[1].

1. Cf. ŚB VII. 1.1.39: "If he were to look at it, it would certainly devour him."

सिकताभिः समम्बिलां कृत्वा मातेव पुत्रमिति (१२.६१) शिक्याद्विमुच्याभ्रिवन्निधायासिञ्चति पयो मध्ये तूष्णीम् ॥२१॥

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21. Having made it (the pan) full of sand upto its brim,[1] then having unloosend[2] it from the netting (*śikya*) with *māteva putram...* (VS XII.61) and then having kept it in the same manner as with that of the spade[3] he silently pours milk in the middle of it.[4]

1. Cp. ŚB VII. 1.1.41. 2. Cp. ŚB VII. 1.1.42-43.
3. The spade (*abhri*) is kept at the distance of one cubit towards the north of the Āhavanīya-fire: Cp. XVI. 2.5. Similarly the pan is to be kept at the distance of one cubit : (Cp. ŚB VII.1.1.43).
4. Cp. ŚB VII. 1.1.44.

त्रिचितमेके ॥२२॥

22. Some make (the Gārhapatya-altar) consisting of three layers (*tricitam*)[1].

1. In this case the bricks like Ardhabṛhatī etc. are to be kept twice again. Then in all there will be three layers. Cp. ŚB VII. 1.2.15.

नैर्ऋतीः कृष्णास्तुषपक्वास्तिस्रोऽलक्षणाः पादमात्रीर्हविष्य-शन्नहोमवद्देशे दक्षिणोत्तराः कृत्वा दक्षिणामुखोऽनुपस्पृशन् ॥२३॥

XVII. 2

असुन्वन्तमिति (१२.६२) प्रत्यृचं पराचीः ॥१॥

XVII. 1.23-XVII.2.1. Then the Adhvaryu lays down three[1] Nairṛtī-bricks which are black, baked by means of husks (of rice) (*tuṣapakvāḥ*), unmarked, measuring a foot (square)[2], in the place similar to that of the Haviṣyaśanna-offering[3] while he is facing to the south, in a direction away from himself, (starting in the northern direction and) ending in the south[4] and not touching them[5] (at the time of) uttering (for each brick) one of the (three) verses (in sequence), beginning with *asunvantam...*(VS XII. 62-64)[6].

1. Cp. ŚB VII. 2.1.14. 2. Cp. ŚB VII. 2.1.7.
3. In the Rājasūya-sacrifice there is an offering to Nirṛti. In the course of it one offers "out-fallen offering material (*haviṣyaśanna* = *haviṣyaskanna*)." The place for this

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offering is either a self-produced hollow (*svayampradīrṇa-*) or a cleft (*iriṇa*). See XV.1.8. The same type of place is selected for placing the Nirṛti-bricks also (cp. ŚB VII. 2.1.8).

4. Cp. ŚB VII. 2.1.8. 5. Cp. ŚB VII. 2.1.12.
6. Cp. ŚB VII. 2.1.9-11.

अभ्यात्ममेके ॥२॥

2. According to some, (the Adhvaryu should lay down the Nairṛtī-bricks) in a direction towards himself (*abhyātmam*)[1]

1. According to the general rule (cf. XVI. 7.12), the bricks are to be laid down, "towards oneself." But in the case of the Nairṛtī-bricks, XVII.2.1, it is said that they should be laid down "away from oneself" i.e. the first brick is laid down near oneself; the second brick farther to it and the third, still farther to it. But here another alternative is given which is in keeping with the normal rule and thus does not make the Nairṛtī-bricks exceptional. See ŚB VII. 2.1.13 where this alternative is mentioned and rejected.

नित्याभावः ॥३॥

3. (There should be) abscence of the constant rites[1].

1. Viz. recitation of Setting– and Sūdadohas-formulae. Cp. ŚB VII. 2.1.12.

शिक्यरुक्मपाशेण्ड्वासन्दीः परेणास्यति यं त इति (१२.६५) ॥४॥

4. He (the Adhvaryu) throws the netting (*śikya*), the sling of gold-plate (*rukmapāśa*), the two pads and seat, on the farther side (of the Nairṛtī-bricks) with *yaṁ te...* (VS XII.65)[1].

1. Cp. ŚB VII. 2.1.15-16.

उदपात्रं निषिच्यान्तरात्मेष्टकमुत्तिष्ठन्ति नमो भूत्या इति (१२.६५) ॥५॥

5. After (the Adhvaryu) has poured silently a jarful of water between the self and the (Nairṛtī-bricks), they[1] rise with *namo bhūtyai...*(VS XII.65)[2].

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1. Viz. the Adhvaryu, the Brahman, and the sacrificer.
2. Cp. ŚB VII. 2.1.17.

अनपेक्षमेत्य शालाद्वार्योपस्थानं निवेशन इति (१२.६६) ॥६॥

6. After (they) have returned without looking back,[1] (the Adhvaryu) stands worshipping near the fire with *niveśanaḥ*... (VS XII.66)[2].

1. Cp. ŚB VII. 2.1.17. 2. Cp. ŚB VII. 2.1.18-20.

प्रायणीयहविष्कृदन्ते महावेदेः स्फ्याद्या संमर्शनात्करोति ॥७॥

7. At the end of the Haviṣkṛt (-call)[1] for the Prāyaṇīyā-(Opening)[2] offering, (the Āgnīdhra) performs the rites[3] of (taking of the) Sphya etc. upto making (the altar) smooth (*saṁmarśana*), in connection with the Mahāvedi (great altar)[4].

1. In this rite, the Adhvaryu calls out three times "Haviṣkṛt, come hither" and thereby summons one of the priests, or the sacrificer's wife to assist him in the preparation of the material for offering (Cp. ŚB I.1.4.11-13; Kātyāśs II.4.13-14).
2. Opening-offering of the Soma-sacrifice which has been undertaken.
3. The rites described in II.6.13-27.
4. Cp. ŚB VII. 2.2.1.

प्रायणीयान्ते सीरं युनक्त्यौदुम्बरम् ॥८॥

8. At the end of the Prāyaṇīyā-offering, (the Adhvaryu) yokes a plough made of Udumbara (ficus glomerata) tree[2].

1. According to Mahīdhara on VS XII.67 and Vidyādhara on this Sūtra, it is the Pratiprasthātṛ who yokes, while according to Karka on this Sūtra, Sāyaṇa on ŚB VII.2.2.4 and Eggeling (SBB Vol. 41, p. 326, translation of ŚB VII.2.2.4) it is the Adhvaryu who yokes and this seems to be more reasonable. Karka justifices his view by saying that "yoking is more important and therefore it is done by the Adhvaryu who is more important than the Pratiprasthātṛ."
2. Cp. ŚB VII. 2.2.2-3.

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मौञ्जं त्रिवृद्रज्जव्यम् ॥९॥

9. The cordage (for this) should be of Muñja-grass, tripple stringed[1].

1. Cp. ŚB VII. 2.2.3.

षड् द्वादश चतुर्विंशतिं वा युनक्ति ॥१०॥

10. He yokes six, twelve, or twenty-four oxen[1].

1. Cp. ŚB VII. 2.2.6.

पूर्वेणोत्तरांसं दक्षिणमग्निश्रोणिमपरेण तिष्ठन्युज्यमानमभिमन्त्रयते सीरा युञ्जन्तीति (१७.६७-६८) ॥११॥

11. Standing in the western side of the southern hip (south-western corner) of the Agni (=the site of the fire-altar), he (the Pratiprasthātṛ)[1] addresses the plough while it is being yoked in the eastern side of the northern shoulder (north-eastern corner) (of the fire-altar), with the words, *sīrā yuñjanti*... (VS XII. 67-68)[2].

1. According to Mahīdhara (on VS XII. 67) and Vidyādhara (his commentary on this Sūtra) it is the Adhvaryu who addresses, while according to Karka (his commentary on this Sūtra), Sāyaṇa (on ŚB VII.2.2.4) and Eggeling (SBE, Vol 41, p.326, translation of ŚB VII. 2.2.4) it is the Pratiprasthātṛ who addresses.
2. Cp. ŚB VII. 2.2.4-5.

आत्मनि कृषत्यनुपरिश्रिच्छुनं सु फाला इति (१२.६९-७२) प्रत्यृचम् ॥१२॥

12. (The Adhvaryu) ploughs on the trunk (*ātman*)[1] of the altar-site, in vicinity of the enclosing stones with each (of the four) verses (in sequence) *śunaṁ suphālāḥ*...(VS XII. 69-72) (in each direction)[2].

1. And not on the wings and tail : Cf. ŚB VII. 2.2.8.
2. Cp. ŚB VII. 2.2.7-13.

दक्षिणतः प्राचीम् ॥१३॥

13. He goes from the south to the east,

प्रदक्षिणमितराः ॥१४॥

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14. and then to the other (directions) always (turning) to the right (*pradakṣiṇam*)[1].

1. The furrows then will be in the following order: (*a*) from the south-west to the south-east. Then the plough is lifted and again taken to the south. (*b*) Then from the south-west to the north-west. (*c*) then from the north-west to the north-east and (*d*) then from the north-east to the south-east.

तूष्णीं तिस्त्रस्तिस्त्रः प्रदक्षिणम् ॥१५॥

15. Then without any recitation he makes three, three (furrows) (each time turning) to the right (on the trunk of the altar)[1].

1. This turning to the right applies only to the last three sets of furrows. For the first set of furrows see the next Sūtra.
2. Cp. ŚB VII. 2.2.14-16; 20.

तिर्यगनूके ॥१६॥

16. On the cross-spine (he makes the first set of three furrows)[1].

1. From the south to the north.

अक्ष्णया श्रोण्यंसयोः ॥१७॥ अनूके ॥१८॥ श्रोण्यंसयोः॥१९॥

17-19. (Then he ploughs) diagonically (*akṣṇayā*) on the hip and shoulder[1] (three furrows by always turning to the right)[1].

1. From the northern hip to the southern shoulder i.e. from the south-west to the north-east.

दीर्घप्रयुक्तेषु वा पुरुषाः कृषन्ति ॥२०॥

20. (The oxen) may be optionally yoked in (a straight) long line[1] and in that case some other men plough.

1. *dīrghaprayukteṣu.* This is an option to what has been prescribed above. In the practice prescribed above, the oxen are yoked from the south to the north, i.e. one *near* the other. In that case the ploughing is to be done by the Adhvaryu himself. In the other alternative practice allowed by the present Sūtra, the oxen may be

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yoked from the east to the west, i.e. one *behind* the other. In this case, the ploughing is to be done by some other men.

अनडुहो विमुच्य विमुच्यध्वमिति (१२.७३) ॥२१॥

21. Then, after (the Adhvaryu) has released the oxen with *vimucyadhvam...* (VS XII. 73)[1],

1. Cp. ŚB VII. 2.2.21.

पशुवदुत्सृज्य दक्षिणाकालेऽध्वर्यवे ददाति ॥२२॥

22. (and) set free, as (he did) in the case of the animals[1], (the sacrificer gives them (the oxen)) to the Adhvaryu, at the time of giving the sacrificial gifts[2].

1. Cf. Kātyāśs XVI. 3.15. The animals there, are set free towards the north-west. The oxen here, are also to be set free towards the north-west.
2. Cp. ŚB VII. 2.2.21.

सीरमुत्करे कृत्वा ॥२३॥

23. Having put aside the plough (*sīra*), on the Utkara,[1]

1. = heap of rubbish.

XVII. 3

कुशस्तम्बमुपदधाति मध्ये तूष्णीम् ॥१॥

1. he (the Adhvaryu) places in the middle (of the altar-site) a bunch of Kuśa-grass silently[1].

1. Cp. ŚB VII. 2.3.4-9.

पञ्चगृहीतेनोद्दृह्णन्नभिजुहोति सजूरब्द इति (१२.७४) ॥२॥

2. With ghee taken in five (ladlings) he offers thereon[1] with *sajūrabdaḥ*...(VS XII. 74)[2].

1. On the bunch of Kuśa-grass.
2. Cp. ŚB VII. 2.3.4-9.

चतसृषु-चतसृषु त्रींस्त्रीनुदचमसान्निनयति यथाकृष्टमौदुम्बरेण चतुःस्रक्तिना ॥३॥

3. In each group of four furrows, he pours three jarfuls of water, by means of (a jar) made of Udumbara (ficus glomerata) (wood), having four corners[1].

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1. Cp. ŚB VII. 2.4. 1-4.

त्रीन्कृष्टाकृष्टयोः ॥४॥

4. Three (jarfuls of water) he pours on the ploughed and on the unploughed (ground)[1].

1. Cp. ŚB VII. 2.4. 5-11.

कृष्टमात्रे वा ॥५॥

5. Or on the ploughed (ground only)[1].

1. ŚB VII. 2.4.17 refers to this practice but rejects it.

तस्मिन्त्सर्वौषधमावपत्येकवर्जम् ॥६॥

6. In that jar he puts all kinds of herb (-seed)s except one[1].

1. Cp. ŚB VII. 2.4.13.

अभोजनं तस्योच्छ्वासात् ॥७॥

7. It is not to be eaten as long he lives[1].

1. Cp. ŚB VII. 2.4.14.

या ओषधीरिति (१२.७५-८९) त्रिचैर्वपत्युदपात्रवत् ॥८॥

8. With triads beginning with *yā oṣadhīḥ*...(VS XII. 75-86), he sows (the seeds) in a similar way to the pouring of water with jar[1].

1. Cp. ŚB VII. 2.4.15-28.

सोमनिवपनाद्याऽऽतिथ्यहविष्कृतः कृत्वाहवनीयपरिश्रितोऽभिमन्त्रयते चित स्थेति (१२.४६) ॥९॥

9. After the rites beginning with the placing of Soma (on the place of Uparavas)[1] upto the Haviṣkṛt-call (for the Ātithyā-offering)[3] are done, he addresses the enclosing stones on the Āhavanīya, with *citaḥ stha*...(VS XII.46)[4].

1. For this rite see VII. 6.11.
2. See the note on the translation of XVII. 2.6 in connection with the Haviṣkṛt-call.
3. For this offering see VIII. 1.1-18.
4. Cp. ŚB VII. 3.1.4; 11.

सप्त सप्त वा ॥१०॥

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10. (Or he addresses) each time seven (enclosing stones).

लोगेष्टकाः स्फ्येनाहृत्य बहिर्वेदेरनूकान्तेषूपदधाति तिष्ठन्मा मा हिंसीदिति (१२.१०२-१०५) प्रत्यृचं प्रतिदिशं पुरस्तात्प्रथमम्॥११॥

11. Having fetched them (the clod-bricks), by means of the sacrificial wooden sword (*sphya*), from outside the Vedi (site of the fire-altar), he (the Adhvaryu), while standing, lays down the clod-bricks, in each of the ends of the (two) spines, in every direction, starting with the east, with each of the verses (in sequence) beginning with *mā mā hiṁsīt*... (VS XII. 102-105)[2].

1. I.e. in the middle of each of the four sides of square, which froms the trunk of the altar.
2. Cp. ŚB VII. 3.1.13-26.

उत्तरापरस्याः पश्चात् ॥१२॥

12. (He lays down the clod-brick) in the west, (having fetched it) from the north-west (of the outside of the fire-altar-site)[2].

1. instead of "from the west."
2. Cp. ŚB VII. 3.1.22.

उत्तरस्याः सिकताः प्रमार्ष्टि जहामि सेदिमिति (१२.१०५)॥१३॥

13. Of (the clod-brick fetched) from the north, he spreads the sand (by stroking it) with *jahāmi sedim*.. (VS XII. 105)[1].

1. Cp. ŚB VII. 3.1.23.

उत्तरवेदिं निवपति चत्वारिंशत्पदां युगमात्रीं वा सर्वतः कुशस्तम्बे॥१४॥

14. On the bunch of Kuśa-grass[1], he throws up (i.e. prepares) the Uttaravedi (High-altar) measuring forty feet or a yoke (*yuga*) long on each side[2].

1. For this see XVII. 3.1. 2. Cp. ŚB VII. 3.1.27.

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अग्ने तवेति (१२.१०६-१११) सिकता न्युप्य छादयत्यात्मानम्॥१५॥

15. Having thrown sand with *agne tava...* (VS XII. 106-111), he covers the trunk (of the altar)[1].

1. Cp. ŚB VII. 3.1.28-44.

आप्यायस्वेति (१२.११२) सिकतालम्भनमृग्भ्याम् ॥१६॥

16. (Then he) strokes it (the sand and makes it even) with two verses beginning with *ā pyāyasva...*(VS XII. 112-113)[1].

1. Cp. ŚB VII. 3.1.45-46.

आतिथ्यशेषाद्योपसदः कृत्वा रोहिते चर्मण्यानडुहेऽन्तः-पात्यपुरस्तादिष्टकाः करोति प्रथमचितेः ॥१७॥

17. Having performed the rites beginning with the remaining rites of the Ātithyā-offering upto the end of the Upasad-offering, he lays down the bricks of the first layer to the east of the Antaḥpātya[1], on the skin of red ox[2].

1. a peg fixed in the ground, in the middle towards the west of the Mahāvedi. It is between the original Āhavanīya (*śālāmukhīya*) and the Mahāvedi. Cf. ŚB III. 5.1.1. This peg is at the distance of three steps to the east, from the post at the east of the Śālā (i.e. the hall where the three fires are situated). Cf. VIII. 3.7.
2. Cp. ŚB VII. 3.2.1.

इतरासां च ॥१८॥ स्वयमातृण्णाः मत्या च॥१९॥

18-19. Of other layers, only the naturally perforated bricks (he lays down on that skin) and according to his good will (he may lay down the other bricks also on the skin).

आज्ये न्यज्य कुशाग्राणि तूष्णीं प्रोक्षति श्वेतेऽश्वे पुरस्तात्तिष्ठति श्वेताभावेऽश्वेतेऽश्वाभावेऽनडुहि॥२०॥

20. Having soaked the stalks of Kuśa-grass in clarified butter, he sprinkles (with them the clarified butter on the bricks), silently[1] while a white horse is standing in the

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east– in the abscence of a white one a non-white one and in the abscence of a horse a bull.[2]

1. Cp. ŚB VII. 3.2.2-3. 2. Cp. ŚB VII. 3.2.16.

अग्निभ्यः प्रह्रियमाणेभ्योऽनुवाचयति ॥२१॥

21. He (the Adhvaryu) then causes (the Hotṛ) to recite verses[1] for fires being thrown (in their places)[2].

1. The verses to be recited are VS XII. 115-117.
2. Cp. ŚB VII. 3.2.5.

त्रिरुक्तायामश्वपूर्वां चितिं हृत्वा पुच्छाद्दक्षिणां निदधाति॥२२॥

22. When the Hotṛ has recited (the first verse) thrice, (the Adhvaryu) having carried the layer (= the bricks on the ox-skin) (keeping) the horse in front, lays (it) down to the south of the tail (of the altar)[1].

1. Cp. ŚB VII. 3.2.4.

तीर्थेनाश्वमारोहयत्युत्तरपक्षमपरेण ॥२३॥

23. He causes the horse to step the path to the altar *(tīrtha)* near the western side of the northern part of the wing (of the altar)[1].

1. Cp. ŚB VII 2.3.10.

पुरस्तात्पश्चाद्वैके ॥२४॥

24. Some (cause it to step) by the eastern or western (side)[1].

1. Cp. ŚB VII. 3.2.17.

अनुयजुःकृष्टं परिणयत्युत्तरतः प्रथमम् ॥२५॥

25. In accordance with the ploughing *with* the Yajus-formula he leads the horse, first in the north[2].

1. As at the time of ploughing, one always turns to the right (*pradakṣiṇam*) (Cp. XVII. 2.14), similary one has to turn the horse to the right, here also.
2. Cp. ŚB VII. 3.2.10-11.

प्रत्यञ्चमागतं चितिमवघ्राप्य परिणीयोत्सृजति पशुवत् ॥२६॥

26. Having made (the horse who is) coming with its face to the east, smell the layers, and then led (the horse

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in the remaining directions) he sets it free as he did in the case of animals[2].

1. Cp. ŚB VII. 3.2.12-15.
2. To the north-east (Cp. XVI.3.15) Cp. ŚB VII. 3.2.11.

उत्तरवेदिप्रोक्षणद्या सम्भारनिवपनात्कृत्वोत्तरवेदिमपरेण तिष्ठन्यजमानो मयि गृह्णामीति (१३.१) जपति ॥२७॥

27. After the rites beginning with sprinkling of the Uttaravedi (high-altar)[1] upto the preparing of an underlayer (of gravel),[2] the sacrificer, standing to the west of the Uttaravedi[3], mutters *mayi gṛhṇāmi*... (VS XIII.1)[4].

1. For this see V.4.11.
2. Cf. V.4.20.
3. Cp. ŚB VII. 3.2.17.
4. Cp. ŚB VII. 4.1.2

सत्यसाम गायति ॥२८॥

28. (Then) he (the sacrificer) sings the Satya-sāman (True Melody)[1].

1. Cp. ŚB VII. 3.2.17; 4.1.3.

XVII. 4

पुष्करपर्णमुपदधाति स्तम्बे पूर्ववत् ॥१॥

1. He (the sacrificer) puts down a lotus-leaf on the bunch (of Kuśa-grass) as (described) earlier.[1]

1. Cp. XVI. 2.23-24. Thus, as at the time of preparing the fire-pan, a lotus-leaf was put down with *apāṁ pṛṣṭham*..., similarly, here also, it is to be put down with the same verse (VS XIII. 2abc). Again, as then, the leaf was rubbed with *divo mātrayā*, similarly it is to be rubbed now also with the same words (VS XIII. 2d). Cp. ŚB VII. 3.2.17; 4.1.7-9.

तस्मिन्रुक्ममधःपिण्डं ब्रह्म जज्ञानमिति (१३.३) ॥२॥

2. On it he puts the gold-plate[1] with *brahma jajñānam*... (VS XIII.3)[2].

1. which the sacrificer wore round his neck during the period of consecration: Cp. XVI. 5.1.
2. Cp. ŚB VII. 4.1.10-14.

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उत्तानं प्राञ्चं हिरण्यपुरुषं तस्मिन्हिरण्यगर्भ इति (१३.४)॥३॥

3. Thereon, (he puts down) the gold-man, on his (the gold-man's) back, with the head to the east, with (the two verses begining with) *hiraṇyagarbhaḥ*...(VS XIII. 4-5)[1].

1. Cp. ŚB VII. 4.1.15-21.

पुरुषे चित्रे साम गायति ॥४॥

4. (Touching the gold-) man he (the sacrificer) sings a Sāman (based) on (the verse)[1] containing (the word) "bright (*citra*)"[2].

1. viz. *kayā naścitra*...(VS XXVII. 39; SV I.169).
2. Cp. ŚB VII. 4.1. 22-24.

पूर्वेणापरीत्योऽतः ॥५॥

5. Henceforth (the sacrificer) should not go round him (the gold-man) in front (*pūrveṇa*)[1].

1. Cp. ŚB VIII. 4.1.24.

उपतिष्ठते यजमानो नमोऽस्त्विति (१३.६-८) ॥६॥

6. The sacrificer (then) stands by (the gold-man) worshipping (him) with *namo'stu*... (VS XIII. 6-8)[1].

1. Cp. ŚB VII. 4.1. 25-31.

उपविश्य पञ्चगृहीतं जुहोति पुरुषे कृणुष्व पाज इति (१३.९-१३) प्रत्यृचं प्रतिदिशं परिसर्पम्॥७॥

7. Having sat down, he offers[1] five-times ladled ghee on the (gold-) man, moving round to each side (each time) with (one of the five verses), beginning with *kṛṇuṣva pājaḥ*... (VS XIII. 9-13) (respectively)[2].

1. The offerings are offered in the following order : (*a*) west, (b) north, (*c*) east, (*d*) (going back along the north and west sides) south, (*e*) west.
2. Cp. ŚB VII. 4.1.32-35.

प्रत्येत्य दक्षिणतः ॥८॥

8. Having come back, (he offers) in the south[1].

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1. At the time of offering in the south, he has to come back along the north and west sides and then to offer in the south. For this Sūtra cp. ŚB VII. 4.1.35.

पश्चात्प्रथमान्त्ये ॥९॥

9. (He offers) the first and last (offerings) in the west[1].

1. Cp. ŚB VII. 4.1.35.

पुरुषमवच्छाद्योरसास्पृष्टं बाह्वोः प्रापणान्ते लिखति ॥१०॥

10. After the sacrificer has covered[1] the (gold-) man, without touching (him) with his breast, (the Adhvaryu) makes (two) marks at the ends where (the sacrificer's) arms touch (the ground)[2].

1. The sacrificer lies down over the gold-man and thus covers him.
2. Cp. ŚB VII. 4.1.43.

तत्र स्रुगुपधानं प्राच्योः ॥११॥

11. Thereupon, he lays down two offering-ladles[1] with the bowl to the east[2].

1. One of Kārṣmarya-wood and the other of Udumbara-wood. See the next two Sūtras.
2. Cp. ŚB VII. 4.1.36.

कार्ष्मर्यमयीं दक्षिणतः पाणिमात्रपुष्करां बाहुमात्रीम् पादमात्रीं वा सामर्थ्यात् घृतपूर्णामग्नेष्ट्वेति (१३.१३)॥१२॥

12. (He lays down) on the right (south) side (the ladle) of Kārṣmarya (glemelina arborea) the bowl of which is of the size of palm and which is as long as an arm or rather, on account of the authority[1], as long as a foot, and which is filled with ghee, with (the words) *agneṣṭvā*... (VS XIII.3)[2].

1. See ŚB VIII. 7.2.17. 2. Cp. ŚB VII. 4.1.37; 41.

एवमौदुम्बरीमुत्तरतो दधिपूर्णामिन्द्रस्य त्वेति (१३. १४-१५)॥१३॥

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13. (He lays down) on the left (north) side (the ladle) of Udumbara (ficus glomerata) which is filled with curds, with (the words) *indrasya tvā*... (VS XIII.14-15)[1].

1. Cp. ŚB VII. 4.1.38; 42.

तिरश्च्यावेके ॥१४॥

14. Some (lay down these ladles) side-ways (i.e. from south to north)[1].

1. Cp. ŚB VII. 4.1.44.

स्वयमातृण्णां पुरुषे शर्करां छिद्रां ध्रुवासीति (१३. १६-१९)॥१५॥

15. On the (gold-) man (he then lays down) the Svayamātṛṇṇā (naturally perforated)(-brick) (in the form of) a perforated pebble, with *dhruvāsi*...(VS XIII. 16-19)[1].

1. Cp. ŚB VII. 4.2.1-8.

भूरित्येतस्यां साम गायति ॥१६॥

16. On this (i.e. holding this) (the sacrificer) sings a Sāman (melody) (based upon the *vyāhṛti* = mystic utterance) *bhūḥ*[1].

1. Cp. ŚB VII. 4.2.8.

अन्यत्रापि व्याहृतिषु ॥१७॥

17. (On the Svayamātṛṇṇā-bricks) in other (layers)[1] also (he sings Sāmans based upon) *vyāhṛtis* (mystic utterances)[2].

1. viz. third and fifth.
2. viz. *bhūḥ, bhuvaḥ,* and *svaḥ*. At the time of building the first layer the Sāman should be based upon *bhūḥ,* the third layer upon *bhuvaḥ,* and the fifth layer upon *svaḥ*.

मूलाग्रवर्ती दूर्वां तस्यां पुरस्ताद्भूमिप्राप्तां काण्डात्काण्डादिति (१३.२०) ॥१८॥

18. On it (viz. Svayamātṛṇṇā-brick) (the sacrificer) lays down (the brick in the form of) Dūrvā (-grass), with

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roots and top-ends intact, in such a manner that the top-ends touch the ground towards the east (of the Svayamātṛṇṇā-brick), with (the verses) *kāṇḍāt kāṇḍāt...* (VS XIII. 20-21)[1].

1. Cp. ŚB VII. 4.2.10-15.

पूर्वां-पूर्वामुत्तराः ॥१९॥

19. (The bricks to be laid down henceforth) are each to be laid down towards the east[1].

1. Cp. ŚB VII. 4.2.40.

यास्त इति (१३.२२) द्वितीये ॥२०॥

20. With (the verse) *yāste...* (VS XIII. 22), (the Adhvaryu lays down the Dviyajus-brick) in the second[1] (foot from the centre)[2].

1. i.e. leaving one foot distance it is to be laid down in the place between the first and third foot.
2. Cp. ŚB VII. 4.2. 16-21.

उलूखलस्य रेतःसिग्वेलायामरत्निमात्रश्रुतेः ॥२१॥

21. For it is said in a sacred text that the mortar is to be placed at the distance of two Retaḥsic-bricks.[1]

1. Cp. ŚB VII. 5.1.13 : *te retaḥsicor velayor upadadhāti... aratnimātre*. Here first it is said that the mortar and pestle are to be put as far north of the central (naturally perforated) brick as the two Retaḥsic-bricks lie towards the east of it. And then it is, more explicitly said that they are to be put at the distance of a cubit (*aratni*). Now a cubit means two feet. According to ŚB VII. 4.2.24, the Retaḥsic-bricks are placed very closely near the Dviyajus-bricks. The distance of Retaḥsic-bricks can be two cubits from the naturally perforted bricks and they can be very close to the Dviyajus-brick only if the Dviyajus-brick is put at the distance of second (i.e. leaving one foot, and then placing it *in the second*) foot only.

विराट्स्वराडिति (१३.२४) रेतःसिचौ प्रतिमन्त्रम् ॥२२॥

22. With each one of formulae viz. *virāṭ...* (VS XIII. 24a) and *svarāṭ...* (VS XIII. 24b) (he lays down) the two Retaḥsic (Seed-shedder)(-bricks)[1].

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1. Cp. ŚB VII. 4.2.22-24.

प्रजापतिरिति (१३.२४) विश्वज्योतिषम् ॥२३॥

23. With *prajāpatiḥ*...(VS XIII.24cd) he lays down the Viśvajyotis-(All-light-brick)[1].

1. Cp. ŚB VII. 4.2.25-28.

ऋतव्ये मधुश्च माधवश्चेति (१३.२५) ॥२४॥

24. (Then he lays down) two Ṛtavyā-(seasonal) bricks with *madhuśca mādhavaśca*... (VS XIII. 25)[1].

1. Cp. ŚB VII. 4.2.29-31.

अषाढासीत्यषाढाम् (१३.२६) ॥२५॥

25. With *aṣāḍhāsi*... (VS XIII. 26) (he lays down) the Aṣāḍhā-(Invincible) brick[1].

1. Cp. ŚB VII. 4.2. 32-36.

स्वयमातृण्णारेतःसिग्विश्वज्योतिर्ऋतव्याषाढासु लक्षणानि कुरुते रज्ज्वां वेलार्थानि ॥२६॥

26. (Having stretched out a cord) accross the Svayamātṛṇṇā, Retaḥsic, Viśvajyotis, Ṛtavyā, and Aṣāḍhā, he makes signs on the cord at these bricks, for the sake of (fixing the measurement of) the distance (*velā*)[1].

1. These signs will be useful at the time of placing the bricks e.g. "at the distance of Retaḥsic-bricks" etc. (which means "at the distance of a cubit" etc.) in the course of piling the further layers.

कूर्मं दधिमधुघृतैरनक्ति मधु वाता इति (१३.२७-२९)॥२७॥

27. He anoints a (living) tortoise with (the mixture of) curds, honey and ghee with *madhu vātāḥ*... (VS XIII. 27-29)[1].

1. Cp. ŚB VII. 5.1.3-4.

अरत्निमात्रेऽषाढां दक्षिणेनावकासूपरिष्टाच्च पुरुषमभिमुखम् ॥२८॥

28. At the distance of a cubit (*aratni*) from the Aṣāḍhā(-bricks), towards the south, (he lays down) the

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tortoise upon the Avakā (blyxa octandra) (plant)[1] facing to the (gold-) man; (he should put) the *avakā* also on the tortoise[2].

1. Which he should have laid down there, earlier.
2. Cp. ŚB VII. 5.2.1.1-7.

XVII. 5.

अपां गम्भन्निति (१३.३०) तिसृभिः ॥१॥

1. (The Adhvaryu lays the tortoise down) with three (verses beginning with) *apāṁ gambhan*...(VS XIII.30-32)[1].

1. Cp. ŚB VII. 5.1.8-11.

घट्टयति मध्यमया॥२॥

2. (He) stirs it (the tortoise) with the middle (verse)[1].

1. The actual laying down of the tortoise takes place at the end of the recitation of the third verse. At the time of recitation of the second verse the tortoise is in the hand of the Adhvaryu only. For this Sūtra cp. ŚB VII. 5.1.9.

उलूखलमुसले स्वयमातृण्णामुत्तरेणारत्निमात्रे औदुम्बरे प्रादेशमात्रे चतुरश्रमुलूखलं मध्यसंगृहीतमूर्ध्वम् वृत्तं मुसलं दक्षिणमुलूखलाद्विष्णोः कर्माणीति (१३.३३) ॥३॥

3. To the north of the Svayamātṛṇṇā-(brick), at the distance of a cubit (from Svayamātṛṇṇā) he lays down the mortar and pestle made out of Udumbara (ficus glomerta)– wood and each of the size of a span, the mortar being four-cornered and contracted in the middle, towards the north (*ūrdhvam*) (of the pestle), the pestle being round and to the south (of the mortar)– with *viṣṇoḥ karmāṇi*... (VS XII. 33)[1].

1. Cp. ŚB VII. 5.1.12-25.

उलूखल उखां कृत्वोपशयां पिष्ट्वा न्युप्य पुरस्ताद्ध्रुवासीत्युखाम् (१३.३४) ॥४॥

4. Having laid down the fire-pan on the mortar

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(silently) and having pounded the remainder of clay[1] and thrown it down to the east (of the pan)(he recites) *dhruvāsi...* (VS XIII. 34-35) on the fire-pan (and thereby lays it down *with* formulae)[2].

1. See XVI.4.7 where it is said that the clay that remains over the preparation of the fire-pan is to be preserved.
2. The text of the Kātyāśs is here vague. According to ŚB VII.5.1. 26-31, the fire-pan is to be kept on the mortar; then the remainder of the clay, after it is pounded, is to be strewn towards the east of the fire-pan and then the fire-pan is (*ritually and with the formulae*) laid down. The present Sūtra is translated here in the light of ŚB. Mahīdhara (on VS XIII.34) quotes this Sūtra and interprets it in the following way: First, the fire-pan is to be silently placed on the mortar. Then the remainder is to be pounded and thrown upon ground towards the east of the fire-pan. Then *on that clay the fire-pan is to be placed* with VS XIII. 34-35. This is against the ŚB. The fire-pan is placed on the mortar once only and permanently. But first physically and silently and then ritually and orally. ŚB VII. 5.2.38, it will be clear that the fire-pan is kept on the mortar only and not at all removed for being placed on the clay.

अग्ने युक्ष्वा हीति (१२.३६) प्रत्यृचं स्रुवाहुती जुहोत्युखायाम्॥५॥

5. With each of the (two) verses *agne yukṣvā hi...* (VS XIII. 36-37), he offers upon the fire-pan a libation (in all two) with the dipping spoon (*sruva*)[1].

1. Cp. ŚB VII. 5.1.32.33.

उपस्थानं वासंवत्सरभृतिनः ॥६॥

6. One who has not carried the fire-pan for a year, may offer (the above mentioned libations) or stand worshipping near it (the pan).[1]

1. It seems that according to the Kātyāśs, one who has carried the fire for a year has to offer the two libations mentioned in 5; but one who has not carried the fire,

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may either offer the libations or stand worshipping near the pan. According to ŚB VII.5.1.34, one who has carried fire, has to offer the two libations; but one who has not carried, has, however, to offer the libations *and also* to stand worshipping near the pan.

प्रतिशिरः सप्त-सप्त हिरण्यशकलान्मुखे करोति सम्यक्स्रवन्तीति (१३.३८) ॥७॥

7. For each head (in all five)[1] he puts seven gold-pieces. (He puts the first gold-piece) in the mouth (of a head) with *samyak sravanti...* (VS XIII.38)[2].

1. Kātyāśs XVI.1.5 five victims are said to be killed. In XVI. 1.18 the heads of these victims are asked to be taken. They are to be used now.
2. Cp. ŚB VII. 5.2.8ff.

उत्तरान्द्वौ-द्वौ ॥८॥

8. The further formulae are to be treated each one as two.

नासिकयोर्ऋचे त्वेति (१३.३९)॥९॥

9. In the nostrils with *ṛce tvā...* (VS XIII. 39a-b)[2].

1. With *ṛce tvā* (VS XIII. 39a) in the right nostril and with *ruee tvā* (VS XIII. 39b) in the left.
2. Cp. ŚB VII. 5.2.12.

अक्ष्योर्भासे त्वेति (१३.३९) ॥१०॥

10. In the eyes with *bhāse tvā...* (VS XIII. 39c-d)[1].

1. With *bhāse tvā* (VS XIII. 39c) in the right eye and with *jyotiṣe tvā* (VS XIII 39 d) in the left. For this Sūtra cp. ŚB VII. 5.2.12.

श्रोत्रयोरभूदिदमिति (१३.३९) ॥११॥

11. In the ears with *abhūdidam...* (VS XIII. 39cf-40cb)[1].

1. With *abhūdidam...*(VS XIII. 39cf) in the right ear and with *agnirjyotiṣā...* (VS XIII. 40ab) in the left. For this Sūtra cp. ŚB VII. 5.2.12.

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सर्वानप्येकस्मिन्नेके ॥१२॥

12. Some[1] put all (the gold-pieces) on one (i.e. on one head only)[2].

1. Kātyāśs XVI.1.33 an option is given according to which only one victim is seized. If that option is followed, the five gold-pieces are to be put in the mouth, then in the nostrils, then in the eyes and then in the ears of that one victim only. ŚB VII. 5.2.10, however, does not support this practice. According to ŚB only seven pieces are to be used. Thus according to ŚB one may lay down *one head,* and in that case, one need not put the gold-pieces concerned with the five heads.
2. Cp. ŚB VII. 5.2.10.

उखायां प्रत्यञ्चि ॥१३॥

13. (He keeps those heads) in the fire-pan with their faces to the west[1].

1. Cp. ŚB VII. 5.2.1-7.

सहस्रदा इति (१३.४०) पुरुषा शिर उद्गृह्य मध्ये ॥१४॥

14. (He puts) the head of man in the middle (of the fire-pan) after having lifted it with *sahasradāḥ*...(VS XIII. 40c)[1].

1. Cp. ŚB VII. 5.2.13-14.

अश्वाव्योरुत्तरतः पूर्वापरे ॥१५॥

15. (He puts the heads of horse and ram to the north (left of the human head) from the east to west.[1]

1. The head of horse in the east (in the north-east of the pan) and that of ram in the west (in the north-west of the pan). For this Sūtra cp. ŚB VII. 5.2.15.

गोऽजयोश्च दक्षिणतः ॥१६॥

16. (He puts the heads) of bull and of he-goat to the south (right of the human head) (from east to west).[1]

1. The head of bull in the east (in the south-east of the pan) and that of he-goat in the west (in the south-west of pan). For this Sūtra cp. ŚB VII. 5.2.16.

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आदित्यं गर्भमिति (१३.४१-४५) प्रतिमन्त्रं मन्त्रक्रमेण ॥१७॥

17. (He puts these five heads) each with one of the five verses (in sequence) (beginning with) *ādityaṁ garbhm* (VS XIII.41-45)[1].

1. Cp. ŚB VII. 5.2. 17-21.

चित्रं देवानामित्यर्धर्चशः (१३.४६) स्रुवाहुती मध्यमे ॥१८॥

18. In the middle[1], he offers two libations by means of the dipping spoon (*sruva*) each with a half-verse (of the verse beginning with) *citraṁ devānām* (VS XIII. 46).

1. on the human head. For this Sūtra cp. ŚB VII.5.2.23-27.

बहिर्वेद्युदङ् तिष्ठन्नुपतिष्ठत उत्सर्गैरिमं मा हिंसीरिति (१३.४७-५१) प्रतिमन्त्रम् ॥१९॥

19. Out-side the altar, with the face to the north, he stands near the heads worshipping them (each head) with one of the (five verses in sequence) called *Utsarga,* beginning with *imaṁ mā hiṁsīḥ* (VS XIII. 47-51)[1].

1. Cp. ŚB VII. 5.2.28-37.

उखां परिक्राममेके ॥२०॥

20. Some (worship the heads) whilst moving round the pan (in which the heads are kept)[1].

1. ŚB VII. 5.2.30 mentions this practice but does not support it.

उपधायोपधाय वा तस्य-तस्य यथालिङ्गम् ॥२१॥

21. Or[1] (he may worship the head) each after keeping down each, according to the characteristic (of that head in the verse)[2].

1. ŚB VII. 5.2.29 mentions this practice but objects to it.
2. Each of the verses (VS XIII. 47-51) has a reference to the animal, to the head of which, it is addressed.

सर्वमन्त्रानप्येकस्मिन्नेके ॥२२॥

22. Some (recite) all the verses[1] on one victim only.

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1. Viz. those verses which are to be recited at the time of keeping down (VS XIII. 41-45) and those which are recited at the time of worshipping (VS XIII. 47-51).

उपधानमन्त्रान्विपरिहरन्नङ्गुलिं प्रथिष्ठे शिरसि ॥२३॥

23. On the main (*prathiṣṭhe*)[1] (he recites) the verses to be recited at the time of keeping down (the heads), whilst moving his finger on the places of the five heads.

1. The word *prathiṣṭha* literally means "the broadest". (The Saṁkṣiptasāra commentary accepts the word *pratiṣṭhe* instead of *prathiṣṭhe*). Here the word should be taken in its secondary meaning viz. "important" or "main". Āpśs XVI. 27. 19 uses the word *mukhya* (important, main etc.) in the same contest: *yadi vāyavyasya syān mukhyasya sthāne sarveṣāmupadhāya tasya tasyotsargairupatiṣṭheta.*

XVII. 6

एत्य च त्वं यविष्ठेति (१३.५२) चित्योपस्थानम् ॥१॥

1. And after having come near, he (the Adhvaryu) should stand near the fire (-alter) to be built, worshipping it with *tvaṁ yaviṣṭha*...(VS XIII.52)[1].

1. Cp. ŚB VII. 5.2.38-39.

अपरेण स्वयमातृण्णामेत्यापस्याः पञ्च-पञ्चानूकान्तेष्वपां त्वेमन्निति (१३.५३) प्रतिमन्त्रम् ॥२॥

2. Having come by the west of the Svayamātṛṇṇā (naturally perforated) brick, he lays down, in (each of the four) ends of the spine (*anūkānteṣu*) five Apasyā (water-brick)s each with one of the formulae (in sequence), beginning with *apāṁ tveman* (VS XIII.53)[1].

1. Cp. ŚB VII. 5.2.45-52.

व्याघारणवत्प्राणभृतः कर्णसहिता दश-दश पुरुषमुपार्प्यैके रेतःसिग्वेलायां च सर्वतो यथायोगमयं पुर इति (१३.५४) प्रतिमन्त्रम्॥३॥

3. He lays down the Prāṇabhṛt(breath-holder-brick)s

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in the manner similar to that of Vyāghāraṇa[1], (from) close to the corners (*karṇasahitaiḥ*) (upto the Svayamātṛṇṇā-brick) each time ten;–some (lay down them) after having laid down (the first) near the (gold-) man (and then upto the corners)[2]–at the distance of Retaḥsic, in all (the directions) in the proper way, each (of the ten) with one of the formulae (in sequence), beginning with *ayaṁ puraḥ* (VS XIII. 54-58)[3].

1. *Vyāghāraṇa* means pouring ghee cross-wise. This rite is performed on the Uttaravedi while the fire is held over it. For this rite see V.4.14; cf. ŚB III.5.2.9-13. The ghee is poured cross-wise i.e. first in the south-east, then in the north-west, then in the south-west and then in the north-east and then in the centre. The same cross-wise manner is to be followed here also while laying down the Prāṇabhṛt-bricks.
2. This view is mentioned and rejected in ŚB VIII.1.1.4.
3. Cp. ŚB VIII. 1.1.1-3.10.

द्वितीयमयं पश्चादिति (१३.५६) ॥४॥

4. The second (set of ten bricks) with *ayaṁ paścāt...* (VS XIII.56)[1].

1. Cp. ŚB VIII. 1.2.1-3.

लोकम्पृणा दक्षिणांसादध्या मध्यात्प्रदक्षिणमानूकान्तात्पूर्वस्मात्॥५॥

5. He lays down the Lokaṁpṛṇā-bricks from the southern shoulder[1] upto the centre, then turning right, upto the eastern end of the spine[2].

1. i.e. south-east corner.
2. Cp. ŚB VIII. 1.4.10; 7.2.4.

प्रत्येत्य शेषम् ॥६॥

6. Then having come back (to the southern shoulder, he lays down) the remaining (bricks)[1].

1. The bricks to be laid down in between the eastern end of the spine and the diagonal spine.

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पक्षपुच्छानि पराग्भिरप्ययेभ्योऽधि ॥७॥

7. (He builds) the wings and tail by means of bricks turning away (*parāgbhiḥ*)[1], starting from the joints (*apyaya*)[2].

1. turning away from the trunk cp. ŚB VIII. 7.2.10.
2. the joints where the wings and trunk and tail and trunk are joined.

एवं सर्वत्र ॥८॥

8. In this way[1] everywhere.[2]

1. i.e. turning away. 2. in all the layers.

मध्ये पुरीषं निवपति पूर्ववत् ॥९॥

9. In the centre[1] (of the altar) he throws[2] loose soil (*purīṣa*) as (he did) earlier[3].

1. On the Svayamātṛṇṇā-brick.
2. He makes a heap in the centre and then spreads it all over the altar. See the following Sūtras.
3. Viz. at the time of building the Gārhapatya-fire-altar. Thus as in that case, in this case also : (1) he should bring the loose soil from the pit (*cātvāla*) and (2) should throw it with *indraṁ viśvā*... (VS XII.56). For this Sūtra cp. ŚB VIII. 7.3.1-2.

पूर्वमर्धानूकं छादयति ॥१०॥

10. (With that thrown down soil) he covers the eastern half part of the spine.[1]

1. i.e. the eastern half part of the trunk of the altar, strewing from the *cross-spine* to the enclosing stones. The spine is divided into two equal halves by the cross-spine: one is the eastern half and the other the western. The eastern part is covered first. For this Sūtra cp. ŚB VIII. 7.3.4.

प्रदक्षिणमात्मानम् ॥११॥

11. (Then he covers the whole[1]) of the trunk (of the altar (turning each time) to the right (*pradakṣiṇaṃ*)[2].

1. i.e. the remaining half of the trunk.
2. Cp. ŚB VIII. 7.3.4.

पक्षपुच्छानि च ॥१२॥

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12. And (then he covers also) the wings and the tail.[1]

1. The order is as follows : (*a*) the right wing (*b*) the tail (*c*) the left wing. He has to do this also each time turning to the right (*pradakṣiṇam*). For this Sūtra cp. ŚB VIII. 7.3.5.

एवं सर्वत्र ॥१३॥

13. In this way everywhere[1].

1. The same way of strewing the loose soil (described in Sūtras 9-12) is to be followed in all the layers.

XVII. 7

चितिं पुरीषवतीमुपतिष्ठते वार्त्रहत्यायेति (१८.६८-७४) सप्तभिः ॥१॥

1. He (the Adhvaryu) stands near the layer (strewn) with loose soil worshipping it with the seven verses beginning with *vārtrahatyāya*[1] (VS XVIII. 68-74)[2].

1. From this Sūtra it appears that this standing near the altar worshipping it, should be done in each case of the layers after it has been strewn with loose soil. ŚB IX.5. 2.1-7, this rite is prescribed to be performed only after all the layers are built and thus the altar is complete. ŚB IX.5.2.11, however, mentions the opinion of some according to whom this rite is to be performed for each layer. ŚB allows this practice only *optionally*.
2. Cp. ŚB VIII. 5.2.1-7.

अष्टाभिरेके दशभिर्वा ॥२॥

2. Some (do this) with eight[1] or ten[2] verses.

1. Viz. VS XVIII. 68-75. Cp. ŚB IX. 5.2.9 where this practice is mentioned and rejected.
2. Viz. VS XVIII. 68-77.

उपसत्सु पौर्वाह्णिक्यन्तरे चयनपुरीषनिवपने ॥३॥

3. The rites[1] of building (laying down the bricks) and throwing loose soil are to be performed during the Upasad-days, in the interval (-period) between the morning and after-noon (Upasad-offerings)[3].

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1. This rule refers to the general timings of building the altar.
2. The Upasad-offerings are offered twice a day on at least three days intervening between the end of the Dīkṣā (consecration) and the day of Soma-pressing.
3. Cp. ŚB VIII. 3.2.18-19.

त्रिरश्वं परिणीयोपास्तमयं पशुवदुत्सृज्य तावत्प्रतिपर्येति ॥४॥

4. (On every Upasad-day) at the time towards the setting (of the sun), having led the horse thrice around (the altar) and having set it (the horse) free as (he did) in the case of the animals[1], he (the Adhvaryu) goes around (the altar) so many times (as he led the horse)[2].

1. As in the case of the animals (for details see XVI.3.15) they were set free towards the north-east, similarly the horse is to be set free towards the north-east.
2. i.e. thrice. For this Sūtra cp. ŚB VII. 3.2. 18-19.

परिणयनमाग्निनिधानात् ॥५॥

5. The leading around (of the horse) is to be done every day, until the placing of fire[1] (on the altar).

1. For placing of fire on the altar see XVIII. 4.5.

त्र्युपसत्के द्वे प्रथमायाम् तिस्रो मध्यमायाम् ॥६॥

6. In (the sacrifice with three Upasad (day)s[1], (he builds) two (layers) on the first Upasad (day)(and) three (layers) on the middle (i.e. second Upasad-day).

1. A sacrifice with one Soma-pressing day has three Upasad-days. Therefore this rule as well as the following one applies to the fire-altar-building-rite in the sacrifice with one Soma-pressing day only.

पञ्चगृहीताद्युत्तमा ॥७॥

7. The last (viz. the third Upasad-day)begins with (the rites such as) scooping five (times)(ghee)[1] etc.

1. For these rites see XVIII.3.4-9; ŚB IX .2.1.1-18.

उत्तरासु च ॥८॥

8. And in the further[1] (numbr of Upasad-days also

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the last day begins with the rites such as scooping five (times) (ghee) etc.

1. i.e. when there are six or twelve Upasad-days or when the Upasads are performed for four months or for a year etc., the rites beginning with the scooping ghee five times etc. are to be performed on the last Upasad-day.

सपुरीषा षट्स्वेकैका ॥९॥

9. In the six (Upasad-days), (layers are to be made covered) with loose soil[1] (every day) one by one.

1. To cover a layer with loose soil implies the completion of a layer. In case there are six Upasad-days, during the first five days the altar which consists of five layers, becomes complete. On the sixth day i.e. on the last day, the rites beginning with scooping ghee five times etc. (see Sūtra 7) are performed.

द्वादशोपसत्के व्यत्यासं चितिपुरीषे ॥१०॥

10. In (a sacrifice) with twelve[1] Upasad (-days) (the building of) a layer (*citi*) and strewing of loose soil (*purīṣa*) are to be done) alternately (*vyatyāsam*)[2].

1. e.g. in the Dvādaśāha sacrifice.
2. Thus on the first Upasad-day the first layer is built and on the second loose soil is strewn on it. On the third Upasad-day second layer is built and on the fourth loose soil is strewn on it. Thus upto the tenth day five layers are built and loose soil is strewn on them. For the eleventh day see the next Sūtra.

विकर्ण्याद्येकादश्याम् ॥११॥

11. On the eleventh (Upasad-day) the Adhvaryu does the work beginning with (laying down) of the Vikarṇī (-brick)[1].

1. For this see XVII. 12.26ff. On the twelfth day, the rites beginning with the scooping ghee five times are to be performed (see Sūtra 7).

चतुर्मासोपसत्के द्वादशाहशः ॥१२॥

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12. In (a sacrifice) with Upasads for four months[1], (the building of layers and strewing of loose soil on them is done) by twelve days (alternately).[2]

1. e.g. in the sacrificial session called Kṣullakatāpaścita (See XVIV.5.8).
2. Thus by the first group of twelve days, first layer is built, by the second group of twelve days loose soil is strewn on it. By the third group of twelve days second layer is built; by the fourth group of twelve days, loose soil is strewn on it and so on. As usual on the last Upasad-day, the rites beginning with the scooping of ghee for five times are to be done (see Sūtra 7).

षट्त्रिंशदहशः-षट्त्रिंशदहशः संवत्सरे ॥१३॥

13. In (a sacrifice with Upasad-days) for a year[1] by each thirty-six-days[2].

1. Here, Karka and Vidyādhara understand a sacrificial session named Mahātāpaścita (for which see XXIV.5.6). This session has Upasad-days for *three years,* In that case, (according to Karka) one layer is built during a group of *three times* thirty-six-days. Then for the next group of *three times* thirty-six days, loose soil is strewn on that layer. Then similarly the further layers are to be built. There is, however, no reference in the present Sūtra to the sacrifice with Upasads for three years; nor there is any support for taking the word *ṣaṭ-triṁśat-* (=thirty-six) in the sense of *three times* thirty six. Karka argues that because in the following Sūtras (viz. 14ff) the way of building fire-altar in a sacrifice having Upasad-days for a year, is described this Sūtra must be taken in connection with the sacrifice with Upasad-rites for three years namely Mahātāpaścita. Really speeking the following Sūtras (14ff) refer to a particular sacrificial sesion viz. Tāpaścita. So this Sūtra may be understood to be refering to all the sacrificial sessions in general, in which the Upasad-rites are performed for one year. The following Sūtras may be considered to be mentioning an exception to this general rule. So even though the Tāpaścita is a sacrificial session in which

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there are Upasad-rites for one year, still for that session Sūtra 13 is not to be applied.

2. Thus in a sacrificial session in which there are Upasads for one year, by the first thirty-six days, the first layer is built; by the second group of thirty-six days loose-soil is strewn on it; by the third group of thirty-six days the second layer is built; by the fourth group of thirty-six days loose soil is strewn on the second layer and so on.

तापश्चिते मासशश्चितिपुरीषे चतसृणाम् ॥१४॥

14. In the (sacrificial session called Tāpaścita[1], month by month[2] (alternately) the building of a layer and (strewing) of loose soil (are done) for the (first) four (layers)[3].

1. For this sacrificial session see XXIV.5.1.
2. Thus by the first month the first layer is built and by the second month loose soil is strewn on it; by the third month second layer is built and by the fourth loose soil is strewn on it and so on upto the eighth month four layers are built and loose soil is strewn on them.
3. Cp. ŚB X.2.5.9-12.

पञ्चम्यामसपत्ना विराजः प्रथमेऽहन् ॥१५॥

15. At (the time of building) the fifth (layer), on the first day,[1] the Asapatnā and the Virāj (bricks) (are laid down)[2].

1. Viz. on the first day of the ninth month.
2. Cp. ŚB X. 2.5.13.

स्तोमभागा अन्वहम् ॥१६॥

16. Then[1] (one) Stomabhāga (-brick)(is laid down) on every day[2].

1. From the second day onwards.
2. Cp. ŚB X. 2.5.13.

मासं पुरीषं तूष्णीम् ॥१७॥

17. For the whole (next) month[1] (he should strew) loose soil silently[2].

1. The tenth month.

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2. Without uttering any sacred formula. For this Sūtra cp. ŚB X. 2.5.13.

नाकसत्प्रभृति मासम् ॥१८॥

18. Then for the whole month[1], (he should perform the activities viz. laying down of) the Nākasad (-bricks) etc.

1. Eleventh month.

पुरीषं च ॥१९॥

19. And (then[1] he should strew) loose soil.

1. For the first twenty-eight days of the twelfth month.

उत्तमयोरह्नोर्विकर्ण्यादि पूर्वे ॥२०॥

20. On the first[1] out of the last two days, (he does the work of laying down) the Vikarṇī-brick[2] etc.[3]

1. i.e. on the 29th day.
2. For the Vikarṇī-brick see XVII. 12.26; ŚB VIII. 7.3.9.
3. On the 30th day, the work of taking five times scooped ghee etc. is to be done as usual (Cp. Sūtra 7).

द्विसाहस्त्री प्रथमा लोकम्पृणानां पञ्चाशदूना ॥२१॥

21. The first (layer consists of) two thousand minus fifty Lokaṁpṛṇā-(bricks).

1. Thus there are 1950 Lokaṁpṛṇā-bricks. See Eggeling, *SBE*, 43, p.22, n.l; Weber, *IS*, XIII, p. 255.

उत्तराश्च ॥२२॥

22. And (also) the upper (layers)[1].

1. Thus in the second, third and fourth layer, the number of Lokaṁpṛṇā-bricks is 1950 each. For the fifth layer see the next Sūtra.

त्रिसाहस्र्युत्तमा ॥२३॥

23. The last (layer consist of) three thousand (Lokaṁpṛṇā-bricks)[1].

1. See Eggeling, *SBE*, 43, p. 22, n.l; Weber, *IS*, XIII.p. 255.

वक्रालिखितानां दक्षिणोत्तरे मध्य इतरासाम् ॥२४॥

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24. (In the fifth layer, the laying down of the Lokaṁpṛṇā-bricks having) oblique line (is done) on the southern and northern (part) and of others[1] on the central (part of the altar)[2].

1. i.e. those with straight lines.
2. Cp. ŚB X. 2.1.9.

षट्त्रिंशच्छत्या वा तृतीयाष्टादशशत्या इतराः ॥२५॥

25. Or[1] the third (layer may consist of) thirty-six-hundred (Lokaṁpṛṇā-bricks) and the others[2] of eighteen hundred each.

1. This is an option to what has been said in Sūtras 21-23.
2. Viz. the first, second, fourth and fifth.

गार्हपत्यलोकम्पृणाः प्रथमायाम् ॥२६॥

26. The Lokaṁpṛṇā-bricks in the Gārhapatya-fire-altar should be counted (along with the Lokaṁpṛṇā-bricks) in the first layer.

धिष्णीया उत्तमायाम् ॥२७॥

27. The Dhiṣṇīyā-bricks should be counted (along with the Lokaṁpṛṇā-bricks) in the last (fifth layer).

अपरिमितेष्टको वा ॥२८

28. Or[1] (the fire-altar) should consist of immeasured[2] bricks[3].

1. This is an option to both the alternatives mentioned in Sūtras 21-23 and 25-27.
2. i.e. one may not accept a particular, prescribed number, but rather one may follow one's good will.
3. Cp. ŚB X. 4.3.5.

प्रथमोत्तमयोः पादमात्रीरतिरिक्ताः ॥२९॥

29. The largest[1] (bricks) in the first and last (fifth) layer should be measuring one foot each[2].

1. *atirikata* – this word generally means excessive or additional; but here, the meaning seems to be "the

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largest one." Thus one foot is the largest measurement of a brick in the first and last layer. In the other layers there are some bricks measuring a knee (*jaṅghā*) etc. Cp. ŚB VIII.7.2.17.

2. Cp. ŚB VIII. 7.2.17.

दशगणाधिका भित्त्वोत्करे कुर्यात् ॥३०॥

30. He (the Adhvaryu should throw) the bricks exceeding (the number required for building) the group of ten[1], on the heap of rubish (*utkara*), after breaking them[2].

1. Viz. the building of (*i*) the Gārhapatya-altar, (*ii*) Āhavanīya-altar and (*iii*) eight Dhiṣṇya (-fire-hearths).
2. Cp. ŚB VIII.7.2.16.

XVII. 8.

द्वितीयायामाश्विनीः प्रतिदिशम् ॥१॥

1. In the second (layer) (the Adhvaryu) (lays down) the Āśvinī-(-brick)s in every direction[1].

1. Cp. ŚB VIII.2.1.1-8.

रेतःसिग्वेलायामनूकमुत्तरेण पूर्वा द्वितीये ॥२॥

2. (He lays them down) at the distance of the Retaḥsic-bricks[1] from the centre. (He lays down) the eastern (Āśvinī-brick) to the north of the spine, at the distance of second (foot-measuring-brick) (from the spine).

1. For this measurament see XVII. 4.21 and 26. See also the note on 21.

दक्षिणा पूर्वेण ॥३॥

3. (He lays down) the southern (Āśvinī-brick) to the east of the spine.

अपरा दक्षिणेन ॥४॥

4. (He lays down) the western (Āśvinī-brick) to the south (of the spine).

उत्तरापरेण ॥५॥

5. (He lays down) the northern (Āśvinī-brick) to the west (of the spine).

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दक्षिणामुत्तरेण पञ्चमी ॥६॥

6. (He lays down) the fifth (Āśvinī-brick) to the north of the southern (Āśvinī-brick)[1].

1. Close to it. For this Sūtra cp. ŚB VIII.2.1. 9-10.

वैश्वदेवीः ॥७॥

7. (Then he lays down) the Vaiśvadevī (brick)s[1].

1. Cp. ŚB VIII.2.2.1-9.

पूर्वां दक्षिणेन ॥८॥

8. (He lays down) the eastern (Vaiśvadevī-brick) to the south (of the Āśvinī-brick).

दक्षिणामपरेण ॥९॥

9. (He lays down) the southern (Vaiśvadevī-brick) to the west (of the Āśvinī-brick).

अपरामुत्तरेण ॥१०॥

10. (He lays down) the western (Vaiśvadevī-brick) to the north (of the Āśvinī-brick).

उत्तरां पूर्वेण ॥११॥

11. (He lays down) the northern (Vaiśvadevī-brick) to the east (of the Āśvinī-brick)[1].

1. For the fifth Vaiśvadevī-brick see Sūtra 14.

एवं वैश्वदेवीभ्यः ॥१२॥

12. In this manner[1], (he also lays down) the Prāṇabhṛt-brick, beside the Vaiśvadevī-bricks.

1. Thus to the south of the eastern Vaiśvadevī-bricks, he lays down the first Prāṇabhṛt-brick; to the west of the southern Vaiśvadevī the second, to the north of the western Vaiśvadevī, the third and to the east of the northern Vaiśvadevī the fourth. For the fifth see Sūtra 14.

प्राणभृद्भ्योऽपस्याः ॥१३॥

13. Beside the Prāṇabhṛt-bricks (he lays down) the Apasyā (-brick)s (in the same manner)[1].

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1. Thus to the south of the eastern Prāṇabhṛt-brick he lays down the first Apasyā-brick; to the west of the southern Prāṇabhṛt the second; to the north of the western Prāṇabhṛt the third and to the east of the northern Prāṇabhṛt the fourth. For the fifth see Sūtra 14. Cp. ŚB VIII.2.3.4ff.

पूर्ववत्पञ्चम्यः सर्वासाम् ॥१४॥

14. (Hs lays down) the fifth (bricks) of all[1] as before[2].

1. Viz. of the Vaiśvadevī, Prāṇabhṛt, and Apasyā-bricks.
2. As he laid down the fifth Āśvinī-brick. That is to say that the fifth bricks in each one of these groups, are to be laid down to the north of the southern brick in one of these groups.

आश्विनीर्ध्रुवक्षितिरिति (१४.१) प्रतिमन्त्रम् ॥१५॥

15. (He lays down each) of the Āśvinī(brick)s with one of the fourmulae (in sequence) beginning with *dhruvakṣitiḥ*... (VS. XIV. 1-5)[1].

1. Cp. ŚB VIII.2.1.4-7.

शुक्रश्च शुचिश्चेत्यृतव्ये (१४.६) पूर्वयोरुपरि ॥१६॥

16. (He lays down) the two Ṛtavyā(brick)s with *śukraśca śuciśca*....(VS XIV. 6) on the earlier ones[1].

1. i.e. exactly on the two Ṛtavyā-bricks in the first layer. Cp. ŚB VIII.2.1.16-17.

उत्तराश्च ॥१७॥

17. And (he lays down) the further (Ṛtavyā-bricks)[1].

1. These are to be laid down in the further layers also exactly on the Ṛtavyā-bricks of the first layer only.

वैश्वदेवीः सजूर्ऋतुभिरिति प्रतिमन्त्रम् (१४.७) ॥१८॥

18. (He lays down each of the Vaiśvadevī (-brick)s with one of the formulae (in sequence) beginning with *sajūrṛtubhiḥ* (VS XIV.7)[1].

1. Cp. ŚB VIII.2.3.3-9.

उत्तराश्च ॥१९॥

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19. And (he lays down) the further (bricks)[1] (also each with one of the formulae in sequence).

1. viz. the Prāṇabhṛts and Apasyās.

प्राणभृतः प्राणं म इति (१४.८) ॥२०॥

20. (He lays down) the Prāṇabhṛt (brick)s with *prāṇaṁ me...* (VS XIV.8).

अपः पिन्वेत्यपस्याः (१४.८) ॥२१॥

21. (He lays down) the Apasyā (brick)s with *apaḥ pinva...*(VS XIV.8).

वयस्याः पञ्च-पञ्चानूकान्तेषु मूर्धा वय इति (१४.९) प्रतिमन्त्रम् चतस्रः पुरस्तात् ॥२२॥

22. (He lays down) the Vayasyā-(brick)s five by five[1] on each of the (four) ends of the spine[2] each one with one of the formulae (in sequence) beginning with *mūrdhā vayaḥ* (VS XIV.8). (He lays down) four (Vayasyā-bricks) in the east[3].

1. Four on the eastern side and five on the remaining three.
2. viz. on the two ends of the spine and on the two ends of the cross-spine.
3. Cp. ŚB VIII. 2.3.7-4.20.

दक्षिणत उत्तरतः पश्चात् ॥२३॥

23. (Then he lays down the Vayasyā-bricks) in the south, then in the north, and then in the west.

दक्षिणाश्रोणेरधि लोकम्पृणाः पूर्ववत् ॥२४॥

24. (He then lays down) the Lokaṁpṛṇā-bricks on the right hip[1] and then as before.[2]

1. i.e. in the south-west corner as opposed to the first layer in which these bricks are laid down first on the right shoulder (i.e. in the south-east corner). The remaining details are the same as in the first layer.
2. Cp. XVII. 6.5.-8. For this Sūtra cp. ŚB VIII. 2.4.20.

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XVII.9.

तृतीयायां स्वयमातृण्णामिन्द्राग्नी इति मध्ये (१४.११) ॥१॥

1. In the third layer (the Adhvaryu lays down) the Svayamātṛṇṇā-brick in the centre with *indrāgnī*... (VS XIV.11)[1].

1. Cp. ŚB VIII. 3.1.7-8.

अनूकेषु पञ्च दिश्या वैश्वदेवीवद्राज्ञ्यसीति (१४.१३) प्रतिमन्त्रम् ॥२॥

2. On the (ends of) the spines[1] (he lays down) the five Diśyā (-brick)s in the same manner[2] as of the Vaiśvadevī-bricks, with each one of the formulae (in sequence) beginning with *rājñyasi* (VS XIV.13)[3].

1. Four bricks on the four ends of the spines and the fifth to the north of the southern Diśyā-brick.
2. For this see XVII. 8. 1-6.
3. Cp. ŚB VIII. 3.1.11-14.

विश्वकर्मेति (१४.१४) विश्वज्योतिषमुपरि पूर्वस्याः ॥३॥

3. (He lays down) the Viśvajyotis-brick (exactly) upon the earlier (Viśvajyotis-brick)[1] with *viśvakarmā*... (VS XIV.14)[2].

1. Which was laid down in the first layer. For this see XVII. 4.23.
2. Cp. ŚB VIII. 3.2.1-4.

उत्तमायां च ॥४॥

4. And (he lays down the Viśvajyotis-brick exactly on the one in the first layer) in the last[1] layer (also)[2].

1. in the fifth.
2. Cp. ŚB VIII. 7.1.15-16.

ऋतव्ये नभश्च नभस्यश्चेति (१४.१५) ॥५॥

5. He then lays down the Ṛtavyā-bricks with *nabhaśca nabhasyaśca*...(VS XIV.15)[1].

1. Cp. ŚB VIII. 3.2.5.

अवकाः कूर्मवत् ॥६॥

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6. The Avakā (-plants)(are to be put) as in the case of the tortoise[1].

1. The Ṛtavya-bricks are laid down on the Avakā (Blxya octandra) plants and then they are covered also with the Avakās. In the case of tortoise also the same is done (in the first layer) (Cf. XVII.4.28). For this Sūtra cp. ŚB VIII. 3.2.5.

इषश्चोर्जश्चेत्यपरे (१४.१६) ॥७॥

7. (He lays down) the other two (Ṛtavyā-bricks on the earlier placed Ṛtavyā-bricks) with *iṣaścorjaśca*... (VS XIV. 16)[1].

1. Cp. ŚB VIII. 3.2.6.

पूर्वार्धे प्राणभृतो दशायुर्म इति (१४.१७) प्रतिमन्त्रम् ॥८॥

8. On the eastern part (of the trunk of the fire-altar, he lays down) ten Prāṇabhṛt-bricks each one with one of the formulae (in sequence) beginning with *āyur me* (VS XIV.7)[1].

1. Cp. ŚB VIII. 3.2.14.

छन्दस्या द्वादश-द्वादशाप्येषु मा छन्द इति (१४.१८) प्रतिमन्त्रम्॥९॥

9. (He then lays down) the Chandasyā-bricks twelve (in each of) the junctures, (of the trunk and wings and trunk and tail) each brick with one of the formulae (in sequence) beginning with *mā chandaḥ*... (VS XIV. 18-20)[1].

1. Cp. ŚB VIII. 3.3.1-12.

वालखिल्यालोकं पश्चाच्छिष्ट्वा ॥१०॥

10. (He lays down the Chandasyā-bricks) having left the space for Vālakhilyā (-brick)s in the back-part[1].

1. The Chandasyā-bricks which are to be laid down at the junctures of the trunk and the tail, are to be laid down in such a manner that adequate space is left towards the back-part (west) of them for the sake of Vālakhilyā-bricks. For these bricks see Sūtra 13.

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वालखिल्याः सप्त पुरस्तात् ॥११॥

11. (He lays down) seven Vālakhilyā (-brick)s in the east[1].

1. Cp. ŚB VIII. 3.4. 1-4.

प्राणभृद्भ्यो वापराः ॥१२॥

12. (He may lay down these) optionally[1] to the west of the Prāṇabhṛt (-brick)s.

1. Thus they can be laid down either to the east or to the west of the Prāṇabhṛt-bricks.

द्वादशभ्योऽपरास्तु ॥१३॥

13. But (those seven Vālakhilyā-bricks which are to be laid down beside) the twelve (Chandasyā-bricks) (are to be laid down) to the west (only)[1].

1. Cp. ŚB VIII. 3.4.5.

मूर्धासि राडिति (१४.२१) प्रतिमन्त्रम् ॥१४॥

14. (He lays down the Vālakhilyā-bricks each time) with the formulae beginning with *mūrdhāsi rāṭ* (VS XIV. 21-22)[1].

1. Cp. ŚB VIII. 3.4.6.

यजुष्मतीश्च जानन् ॥१५॥

15. (He then lays down) the Yajuṣmatī-bricks[1] if he (the Adhvaryu) knows.

1. The bricks prescribed by any other texts and having a sacred formula (*Yajus*) for them may be optionally laid down in the third layer. ŚB VIII.7.2.18f these bricks are first allowed and then rejected.

उत्तराश्रोणेरधि लोकम्पृणाः पूर्ववत् ॥१६॥

16. (Then he lays down) the Lokaṁpṛṇā-(brick)s starting from the northern hip and then lays down as earlier[1].

1. In this layer he starts from the north-west (northern hip), as against the south-east corner and south-west corner in the first two layers respectively. But the remaining

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details are the same as in the first layer (for these details see XVII.6.5-8).

XVII. 10.

चतुर्थ्यामनूकान्तेषु दक्षिणोत्तरे द्वे-द्वे ॥१॥

1. In the fourth layer (the Adhvaryu lays down) two bricks (the line-marks on which run from) south to north, on each of the (four) ends of the spines.

पूर्वाभ्यामपराश्चतुर्दश ॥२॥

2. To the west of the two (bricks laid down) in the east, (he lays down) fourteen (bricks).

ताभ्यः षट् ॥३॥

3. (To the west) of them (he lays down) six bricks.

1. To the west of the fourteen bricks prescribed in the Sūtra 2.

पूर्वदक्षिणेऽवान्तरदेश एके ॥४॥

4. (Some lay down these[1] bricks) in the intermediatory region in the south-east[2].

1. viz. the 14 and 6 bricks mentioned in Sūtras 2 and 3.
2. ŚB VIII. 4.4.10. mentions this option but rejects it.

उत्तरा वा दक्षिणाभ्याम् ॥५॥

5. Or (some others lay down these bricks) to the north of the two (bricks which are) in the south[1].

1. ŚB VIII. 4.4.11 mentions this option and rejects it.

उत्तरां पूर्वयोराशुस्त्रिवृदिति (१४.२३) ॥६॥

6. Out of the two in the east, (he lays down) the northern one with *āśustrivṛt* (VS XIV. 23)[1].

1. Cp. ŚB VIII. 4.1.9.

दक्षिणामपरयोर्धरुण एकविंश इति (१४.२३) ॥७॥

7. Out of the two western (bricks he lays down) the southern one with *dharuṇa ekaviṁśaḥ* (VS XIV.23)[1].

1. Cp. ŚB VIII. 4.1.12.

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दक्षिणां दक्षिणयोर्भान्तः पञ्चदश इति (१४.२३) ॥८॥

8. Out of the two southern (bricks he lays down) the southern one with *bhāntaḥ pañcadaśaḥ* (VS XIV.23)[1].

1. Cp. ŚB VIII. 4.1.10.

दक्षिणामुत्तरयोर्व्योमा सप्तदश इति (१४.२३) ॥९॥

9. Out of the two northern (bricks he lays down) the southern one sith *vyomā saptadaśaḥ* (VS XIV.23)[1].

1. Cp. ŚB VIII. 4.1.11.

चतुर्दश प्रतिमन्त्रं प्रतूर्तिरष्टादश इति (१४.२३) ॥१०॥

10. (He then lays down) the fourteen bricks each one with one of the formulae (in sequence) beginning with *pratūrtiraṣṭādaśaḥ* (VS XIV.23)[1].

1. Cp. ŚB VIII. 4.2.6.

दक्षिणां पूर्वयोरग्रेर्भाग इति (१४.२३) ॥११॥

11. Out of the two eastern bricks (he lays down) the southern one with *agneḥ bhāgaḥ*...(VS XIV. 24)[1].

1. Cp. ŚB VIII. 4.2.3.

उत्तरामपरयोर्मित्रस्य भाग इति (१४.२४) ॥१२॥

12. Out of the two western (bricks he lays down) the northern one with *mitrasya bhāgaḥ*... (VS XIV. 24)[1].

1. Cp. ŚB VIII. 4.2.6.

उत्तरां दक्षिणयोर्नृचक्षसां भाग इति (१४.२४)॥१३॥

13. Out of the two southern (bricks he lays down) the northern one with *nṛcakṣasāṁ bhāgaḥ*... (VS XIV.24)[1].

1. Cp. ŚB VIII. 4.2.5.

उत्तरामुत्तरयोरिन्द्रस्य भाग इति (१४.२४) ॥१४॥

14. Out of the two northern (bricks he lays down) the northern one with *indrasya bhāgaḥ*... (VS XIV. 24)[1].

1. Cp. ŚB VIII. 4.2.4.

षट् प्रतिमन्त्रं वसूनां भाग इति (१४.२५-२६) ॥१५॥

15. (He lays down) the six bricks each one with one

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of the formulae (in sequecne) beginning with *vasūnaṁ bhāgaḥ* (VS XIV. 25-26)[1].

1. Cp. ŚB VIII. 4.2.7-12.

ऋतव्ये सहश्च सहस्यश्चेति (१४.२७) ॥१६॥

16. (He then lays down) the two Ṛtavyā-(bricks) with *sahaśca sahasyaśca* (VS XIV.27)[1].

1. Cp. ŚB VIII. 4.2.14-16.

रेतःसिग्वेलायां च सप्तदश सर्वतो नव दक्षिणेनानूकं सृष्टीरेकयास्तुवतेति (१४.२८-३१) प्रतिमन्त्रम् ॥१७॥

17. At the distance of the two Retaḥsic (-bricks) (he lays down) the Sṛṣṭi(Creations) (-bricks) on all sides - nine to the south of the (cross-) spine[1]–each with one of the formulae (in sequence beginning with *ekayāstuvata*) (VS XIV. 28-31)[2].

1. The seventeen bricks are to be placed in all the four sides in such a way that there will be eight of these on the north and nine in the south of the cross-spine (which divides the trunk of the altar in to the northern and southern halves; the spine on the other hand divides the trunk into the eastern and western halves).
2. Cp. ŚB VIII. 4.3.1-10.

उत्तरांसादधि लोकम्पृणाः पूर्ववत् ॥१८॥

18. (He then lays down) the Lokaṁpṛṇā (-bricks) on the left shoulder[1] and then as before.[2]

1. I.e. in the north-east corner. In the first three layers, he begins to lay down the Lokaṁpṛṇā-bricks in the south-east, south-west and the north-west respectively.
2. For this see XVII. 6.5-8. For this Sūtra cp. ŚB VIII. 4.4.12.

XVII. 11.

पञ्चम्यामन्तेष्वाश्विनीवदसपत्नाः ॥१॥

1. In the fifth (layer the Adhvaryu lays down) the Asapatnā (-bricks) at the ends in the same manner as (he laid down) the Āśvinī-bricks.[2]

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1. For the procedure of these bricks see XVII.8.2. The first four Asapatnā-bricks are laid down near the four ends of the spines in the second space on the left of the spines. In this respect their position is similar to the Āśvinī-bricks. But the Āśvinī-bricks are laid down at the distance of Retaḥsic-bricks from the centre, while the Asapatnā-bricks are laid down at the ends of the spines.

दक्षिणयोररत्न्यन्तरम् ॥२॥

2. There should be a distance of one cubit (*aratni*) between the two Asapatnā-bricks which are in the south[1].

1. i.e. the first Asapatnā-brick is to be laid down in such a place to the north of the southern Asapatnā-bricks that the distance between them will be one cubit.

अग्ने जातानिति (१५.१-३) प्रतिमन्त्रम् ॥३॥

3. (He lays down the Asapatnā-bricks each one) with one of the formulae (in sequence) beginning with *agne jātān* (VS XV. 1-3)[1].

1. Cp. ŚB VIII. 5.1.8-12.

पश्चिमा द्वितीया ॥४॥

4. (He lays down) the western (Asapatnā-brick) in the same manner as that of the second.

विराजो दश-दश प्रतिदिशं पुरस्तात्प्रथममेवश्छन्द इति (१५. ४-५) प्रतिमन्त्रम् ॥५॥

5. (He then lays down) the Virāj (-bricks)[1] ten by ten in each direction – first in the east – each one with one of the formulae (in sequence) beginning with *evaśchandaḥ* (VS XV. 4-5)[2].

1. ŚB VIII. 5.2.1, these bricks are called Chandasyā-bricks because in the formulae used while laying down these, the word *chandaḥ* is used. These bricks are also called Virāj because they are kept ten by ten and ten is the number of syllables in the metre named Virāj.
2. Cp. ŚB VIII. 5.2.1-6.

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गायत्र्यसपत्ना गणमध्येऽसम्भवात् ॥६॥

6. The Gāyatrī-bricks and Asapatnā-bricks are to be laid down in the middle of the group of Virāj (-bricks) because of the impossibility (of the Virāj-group) being in the middle[1].

1. Because the number of the Virāj-bricks is larger than that of the Gāyatrī-bricks and Asapatnā-bricks.

उष्णिग्भ्यो वापरा अर्धपद्या उपधाय ॥७॥

7. Or having laid down (the eastern[1] Virāj-bricks) of the measurement of half-foot, to the west of the Uṣṇih-(brick)s[2].

1. i.e. those Virāj-bricks which are to be laid down on the eastern side of the trunk of the fire-altar.
2. For these see XVII. 12. 13.

असपत्नास्पृशोऽन्यतोऽन्तराः ॥८॥

8. (He lays down the other Virāj-bricks) on the other sides[1] (in such a way that they will be) touching the Asapatnā (-bricks), in the middle-place.

1. i.e. western, southern, and northern.

सर्वतोऽषाढावेलायां स्तोमभागा रश्मिना सत्यायेति (१५. ६-९) प्रतिमन्त्रम् ॥९॥

9. (He lays down) the Stomabhāga (-brick)s in all the directions, at the distance of Aṣāḍhā(-brick), each one with one of the formulae (in sequence) beginning with *raśminā satyāya* (VS XV. 6-9).

पञ्चदश दक्षिणेनानूकम् ॥१०॥

10. (Out of the twenty-nine Stomabhagā-bricks) (he lays down) fifteen to the south of the (cross-) spine[1].

1. The cross-spine divides the trunk of the altar in the northern and southern halves. The bricks are to be laid down in such a way that there will be fifteen in the southern and fourteen in the northern half. Thus there are eight bricks in the east, eight in the west, seven in the south and six in the north.

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वेषश्रीः क्षत्राय क्षत्रं जिन्वेति त्रिंशत्तमीमेके ॥११॥

11. With *veṣaśrīḥ kṣatrāya kṣatraṁ jinva* (VSKāṇva XVI.27) some (lay down) the thirtieth (Stomabhāgā-brick).[1]

1. ŚB VIII. 5.3.8, this practice is mentioned, then rejected and then optionally allowed.

पुरीषमास्वावपति मन्त्रेण वा तापश्चितस्य तूष्णींश्रुतेः ॥१२॥

12. He then strews[1] loose soil (*purīṣa*) on these[2] either with a formula–because in connection with the Tāpaścita (sacrificial session) (it is prescribed in) the sacred text[3] (to strew) silently or (with a formula).

1. Cp. ŚB VIII. 5.4.4-7.
2. On the Stoma-bhāgā-bricks.
3. ŚB X.2.5.13 without naming the Tapaścita-sacrificial-session, it is said that in sacrifices of that type the strewing of the loose soil is to be done *silently* (cf. XVII. 7.17). Therefore it is implied that in the cases other than that of the Tāpaścita-sacrificial-session, the loose soil is to be laid donn *with* a formula. But in this Sūtra, an option is allowed. Thus one may do that work *with* a formula or *silently.*

XVII. 12.

नाकसदोऽनूकेषु पूर्ववर्जमृतव्यावेलायामाश्विनीवद्राज्ञ्यसीति (१५.१०) प्रतिमन्त्रम् ॥१॥

1. (He lays down) the Nākasad (-brick)s, except the eastern[1], on the spines at the distance of Ṛtavyā (brick)s[2] in the manner of the Āśvinī (bricks)[3], each with one of the formulae (in sequence) beginning with *rājñyasi* (VS XV.10)[4].

1. The eastern Nākasad-brick is laid down in a different manner than that of the Āśvinī. The eastern Nākasad-brick is laid down to the north of the spine in the second foot-measuring-brick–i.e. having left the distance of one foot-measuring from the spine.
2. For these bricks see XVII. 4.24 and 36.
3. For the manner of laying down the Āśvinī-bricks see XVII. 8. 1ff.

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4. Cp. ŚB VIII. 6.1.1-10.

पुरीषमोप्योपर्ययं पुर इति (१५.१५-१९) पञ्चचूडाः प्रतिमन्त्रम् ॥२॥

2. After having strewn loose soil upon (the Nākasad-bricks, he lays down) the Pañcacūḍā-(five-knobbed-brick)s upon (the Nākasad-bricks) each with one of the formulae (in sequence) beginning with *ayaṁ puraḥ* (VS XV. 15-19)[1].

1. Cp. ŚB VIII. 6.1.11-23.

प्रतिदिशं यथालिङ्गम् ॥३॥

3. (He lays down the Pañcacūḍā-bricks) each one in each direction according to the characteristic word (in the formulae, indicating the direction).

पश्चिमोत्तमा ॥४॥

4. (He lays down) the western (Pañcacūḍā-brick) the last.

छन्दस्यास्तिस्त्रस्तिस्त्रोऽनूकान्तेषु पुरस्ताद्गायत्रीरग्निर्मूर्धेति (१५.२०-२२) प्रत्यृचम् ॥५॥

5. (He lays down) the Chandasyā-(brick)s three by three at the ends of the spines. (He lays down) the Gāyatrī-(bricks) in the east each one with one of the verses (in sequence) beginning with *agnir mūrdhā* (VS XV. 30-22)[1].

1. Cp. ŚB VIII. 6.2.1ff.

उत्तराश्च ॥६॥

6. And also the further (bricks are to be laid down each with one of the verses in sequence).

पुरस्तात्त्रिष्टुभो रेतःसिग्वेलायां भुवो यज्ञस्येति (१५.२३-२५) ॥७॥

7. In the east (he lays down) three Triṣṭubh-(brick)s at the distance of Retaḥsic (-bricks)[1] with *bhuvo yajñasya...* (VS XV. 23-25).

1. For this distance see XVII. 4. 22; 26.

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जगतीश्च पश्चादयमिहेति (१५.२६-२८) ॥८॥

8. And[1] the Jagatī (-brick)s in the west, with *ayam iha...* (VS XV. 26-28).

1. Again at the distance of Retaḥsic-bricks.

अपरास्ताभ्योऽनुष्टुभः सखायः सं व इति (१५.२९-३१)॥९॥
अषाढावेलायाः पुरस्ताद्बृहतोरेना व इति (१५.३२-३४)॥१०॥

9-10. To the west of these (he lays down) the Anuṣṭubh, bricks with *sakhāyaḥ saṁ vaḥ* (VS XV. 29-31). To the east of the range of the Aṣāḍhā[1] (he lays down) the Bṛhatī (-brick)s with *enā vaḥ...*(VS XV. 32-34).

1. For this see XVII. 4.25-26.

भद्रो न इति (१५.३८-४०) ककुभस्ताभ्यो बृहत्यन्तरश्रुतेर्मन्त्रक्रमेण ॥११॥

11. With *bhadro naḥ...* (VS XV. 38-40) (he lays down) the Kakubh (brick)s to the east of them (Bṛhatī-bricks)-beacuse there is a sacred text about the Bṛhatī (bricks) being in between[1]–in accordance with the sequence of the verses.[2]

1. ŚB VIII. 6.2.10 says that the Bṛhatī-bricks are to be placed in between the Triṣṭubh-bricks and Kakubh-bricks. This is possible only if the Kakubh-bricks are placed to the east of the Bṛhatī-bricks. Therefore they are to be placed to the east of the Bṛhatī-bricks.
2. The verses to be recited at the time of laying down the Kakubh-bricks are VS XV. 38-40. The verses for the Uṣṇih-bricks are VS XV. 35-37. Thus the verses occur first as far as the sequence is concerned. Therefore one should lay down the Uṣṇih-bricks first even though the prescription of them is given later (in Sūtra 18).

उद्धृतान्यपकृष्येच्छन् ॥१२॥

12. (He lays down the Kakubh-bricks) after having -if he wishes so–taken away the uplifted (syllables).[1]

1. At the time of reciting the 3 verses for the Kakubh-bricks, four syllables from the middle foot are to be

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removed from each of them and to be recited at the beginning of the verse VS XV. 47 which is used at the time of laying down the Aticchandas-brick (Cp. ŚB VIII. 8.2.3). All this is optional and is to be done only if it is desired so.

अपरा गायत्रीभ्य उष्णिहोऽग्ने वाजस्येति (१५.३५-३७)॥१३॥

13. (He lays down) the Uṣṇih (-brick)s to the west of the Gāyatrī-(brick)s with *vājasya*...(VS XV. 35-37).

अनूकान्ते दक्षिणे पङ्क्तीरग्निं तमिति (१५.४१-४३) ॥१४॥

14. (He lays down) the Paṅkti (-brick)s at the southern end of the (cross-) spine, with *agniṁ tam*...(VS XV. 41-43).

उत्तरे पदपङ्क्तीरग्ने तमद्येति (१५.४४-४७) ॥१५॥

15. (He lays down) the Padapaṅkti-(brick)s at the northern (end of the cross-spine) with *agne tamadya*...(VS XV. 44-46).

पुरीषवत्याः पूर्वामतिच्छन्दसं प्राच्यौ पुरीषसहिते भद्रा रातिर्वृत्रतूर्येऽवस्थिराग्निं होतारमिति (१५.४७) ॥१६॥

16. (He lays down) the Aticchandas-brick to the east of the Purīṣavatī[1] (and both of these bricks[2] are) with marking-lines running (from the west) to the east and to be laid down on a layer of loose soil under them–with *bhadrā rātiḥ... agnim hotāram...* (VS XV. 47)[3].

1. The fifth Asapatnā-brick (cf. ŚB VIII.5.1.16) is called Purīṣavatī because it is laid down on a layer of loose soil (*purīṣa*) and at the time of laying down it the formula containing the word *purīṣa* (VS XV. 3) is used.
2. There should be a layer of loose soil under the Aticchandas-brick also. So both the fifth Asapatnā-brick and the Aticchandas-brick are having a layer of loose soil under them (*purīṣavatyau*).
3. In this formula the words removed from the verses (VS XV. 38-40) of the Kakubh-bricks are added in the beginning (see Sūtra 12).

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अग्ने त्वमित्यनूकान्तेऽपरे द्विपदाः ॥१७॥

17. With *agne tvam*...(VS XV. 48) (he lays down) the Dvipadā (brick)s on the western end of the spine.

मध्येऽष्टेष्टकं गार्हपत्यम् ॥१८॥

18. In the middle (of the trunk of the fire-altar) he lays down the Gārhapatya (fire-altar)[1] consisting of eight bricks[2].

1. It is to be built in a similar way as before (cf. XVII. 1.3ff).
2. Cp. ŚB VIII.6.3.1-7.

पुनश्चितिं चोपरि तद्वद्येन ऋषय इति (१५.४९) प्रत्यृचम्॥१९॥

19. (He then lays down) a repiling (*punaściti*)[1] on (the Gārhapatya), in the same manner (by laying down each brick) with one of the verses beginning with *yena ṛṣayaḥ* (VS XV. 49-56)[2].

1. On the first set of eight bricks again another set of bricks is to be laid down in the same manner as of the first set.
2. Cp. ŚB VIII.6.3.8-24.

पुच्छसंधावेके ॥२०॥

20. Some (make this repiling) on the juncture of tail (and the trunk)[1].

1. ŚB VIII.6.3.11 mentions this practice but rejects it.

पूर्वार्धे वा ॥२१॥

21. Or[1] (he may lay down the repiling) on the eastern part[2] (of the fire-alter).

1. ŚB VIII. 6.3.14 mentions this alternative but rejects it.
2. i.e. on the Gāyatrī, Uṣṇih, Virāṭ and Kakubh bricks, the repiling should be done.

गार्हपत्यं पुच्छसंधौ कृत्वा ॥२२॥

22. (He may do this[1]) after having built the Gārhapatya (fire-altar) on the juncture of the tail (and the trunk).[2]

1. The rite is mentioned in 21 (see ŚB VIII. 6.3.14).

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2. Cf. Sūtra 20.

ऋतव्ये तपश्च तपस्यश्चेति (१५.५७) ॥२३॥

23. (He lays down) the two Ṛtavyā (-bricks) with *tapaśca tapasyaśca...* (VS XV. 57)[1].

1. Cp. ŚB VIII.7.1.1-13.

विश्वज्योतिषं परमेष्ठी त्वेति (१५.५८)॥२४॥

24. (He lays down) the Viśvajyotis-brick with *parameṣṭhī tvā...* (VS XV. 58)

दक्षिणांसात्प्रत्यगरत्निमात्रादधि लोकम्पृणाः पूर्ववत् ॥२५॥

25. Starting at the distance of one cubit to the west of the southern shoulder[1] (of the trunk of the altar), he lays down the Lokaṁpṛṇā-(brick)s as before[2].

1. i.e. on the south-eastern corner.
2. Cp. XVII. 7.5.8. For Sūtra cp. ŚB VIII.7.2.1-7.

प्रच्छाद्य पुरीषेण विकर्णीस्वयमातृण्णे शर्करे संस्पृष्टे छिद्रे प्रोथदश्व इत्युत्तरां (१५.६३) विकर्णीमायोष्ट्वेति (१५.६३) स्वयमातृण्णाम्॥२६॥

26. Having covered (the fifth layer) with loose soil[1] (he lays down)[2] the Vikarṇī(-brick) and the Svayamātṛṇṇā(-brick) both touching each other[3], both being stones[4] and having holes[5],–Vikarṇī to the north[6] (of the centre, on the spine) with *prothadaśvaḥ*...(VS XV. 62) and the Svayamātṛṇṇā[7] with *āyoṣṭvā*...(VS XV. 63).

1. Cp. ŚB VIII.7.3.1-2.
2. Cp. ŚB VIII.7.3.9.
3. Cp. ŚB VIII.7.3.11.
4. Cp. ŚB VIII.7.3.20.
5. Cp. ŚB VIII.7.3.20.
6. Cp. ŚB VIII.7.3.11-12.
7. Cp. ŚB VIII.7.3.13.

सकृन्नित्ये ॥२७॥

27. (He performs the constant (rites)[1] once[2] (only)[3].

1. viz. uttering the "Setting" and "Sūdadohas" formulae–Cp. XVI. 7.14.
2. Even though the bricks are two viz. Vikarṇī and Svayamātṛṇṇā.

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3. Cp. ŚB VIII.7.3.20.

पुरुषाभिहोमवत्तिष्ठन्नग्निं प्रोक्षति हिरण्यशकलसहस्रेण शते द्वे-द्वे प्रकिरति सहस्रस्येति (१५.६५) प्रतिमन्त्रम् ॥२८॥

28. Standing in the same way as at the time of offering on the (gold-)man[1], he bestrews the fire (-altar) with one thousand chips of gold. Each time (he) scatters two hundred (chips) with one of the formulae(in sequence) beginning with *sahasrasya* (VS XV. 65)[2].

1. For this see XVII. 4.7-9; cp. also ŚB VIII. 7.4.10. Thus the Adhvaryu scatters the chips standing at the west with his face to the east in the western part; then standing at the north with his face to the south, in the northern part; then standing at the east with his face to the west in the eastern part; then having gone round the back at the south with his face to the north in the southern part. Then having gone round, at the back with his face to the east, in the western part.
2. Cp. ŚB VIII.7.4.7-11.

XVIII. 1.

शतरुद्रियहोम उत्तरपक्षस्यापरस्यां स्रक्त्यां परिश्रित्स्वर्कपर्णेनार्ककाष्ठेन शातयन्त्संततं जर्तिलमिश्रान्गवेधुका-सक्तूनजाक्षीरमेके तिष्ठन्नुदङ्नमस्त इत्यध्यायेन (१६.१-६६) ॥१॥

1. The Śatarudrīya-offering (takes place) on the western corner of the northern wing (of the fire-altar), on the enclosing-stones, by means of an Arka (colotropis gigentea) (-leaf). (The Adhvaryu) standing with his face to the north, continuously causing to fall Gavedhuka (coix barbata)-flour mixed with wild-sesamum (seeds) – some use she-goat-milk –by means of an Arka-stick (offers it) with the chapter beginning with *namaste...* (VS XVI.1-66)[1].

1. Cp. ŚB IX.1.1.1-4.

त्र्यनुवाकान्ते (१६.२६) स्वाहाकारो जानुमात्रे ॥२॥

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2. After the end of (the first) three Anūvākas (sub-sections)[1] he utters the exclamation *svāhā* on the knee-high (enclosing stone)[3].

1. viz. after VS XVI. 1-26.
2. On the north-western corner of the fire-altar, there are three enclosing stones: (*a*) knee-high, (*b*) navel-high, and (*c*) mouth-high. Cf. XVI.8.28.
3. Cp. ŚB IX.1.1.11.

पञ्चान्ते (१६.४६) च नाभिमात्रे ॥३॥

3. At the end of the (next) five Anuvākas (VS XVI. 27-36) (he utters *svāhā*) on the navel-high (enclosing stone)[1].

1. Cp. ŚB IX.1.1.12.

प्राक्च प्रत्यवरोहेभ्यो मुखमात्रे ॥४॥

4. (Then he utters *svāhā*) on the mouth-high (enclosing-stone) before the "descending (-formulae)."[1]

1. VS XVI.64-66 are called the "descending formulae (*pratyavaroha*)", first because in 64, reverence is paid to the Rudras in the heaven; in 65 to those in the intermediate region; in 66 to those on the earth; and secondly because the offerings are offered with these formulae respectively on the enclosing stones from the highest to the lowest in the measurement (see Sūtra 5). After the recitation of VS XVI.37-63 he utters *svāhā*. Cp. ŚB IX.1.1.13.

प्रतिलोमं प्रत्यवरोहान्जुहोति प्रमाणेषु नमोऽस्त्विति प्रतिमन्त्रम्॥५॥

5. He offers the "descending (-offering)s[1] in the reverse measurements[2] each one with one of the formulae (in sequence) beginning with *namo'stu* (VS XVI. 64-66)[3].

1. i.e. offerings with the "descending formulae".
2. Thus first on the mouth-high, then on the navel-high and then on the knee-high. This order is reverse to that mentioned in Sūtras 2-4.
3. Cp. ŚB IX.1.1. 32-41.

हवने प्रास्यति चात्वाले ॥६॥

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6. He throws the means of offerings[1] in the pit (*cātvāla*).

1. viz. the Arka-leaf and Arka-stick. ŚB refers to the Arka-leaf only and not the Arka-stick at all. So it refers to the throwing of the Arka-leaf only (IX.1.1.42).

XVIII. 2.

चित्यं परिषिञ्चत्यग्नीद्दक्षिणे निकक्षेऽद्रिं कृत्वाश्मन्नूर्जमित्यद्रेरधि (१७.१) ॥१॥

1. The Agnīdh (-priest), after having laid down a stone (*adri*) on the lowest point of arm-pit (*nikakṣa*), at (the juncture of the trunk and) the right wing[1] (of the altar), sprinkles (with water) the built up fire-altar starting from that stone, with *aśmannūrjam...* (VS XVII.1)[2].

1. i.e. in the south-west. 2. Cp. ŚB IX.1.2.1-5.

अश्मंस्ते क्षुदित्यद्रौ (१७.१) कुम्भं कृत्वा मयि त ऊर्गित्यादायैवं द्विरपरम्॥२॥

2. Having set down the (water)-pitcher on the stone with *aśmanste kṣut...* (VS XVII.1) and having taken it with *mayi te ūrk...* (VS XVII.1) he again (does all these activities)[1] twice[2].

1. viz. sprinkling with *aśmannūrjam...*, setting down the pitcher with *aśmanste kṣut...*, and taking it with *mayi te ūrk...*Thus in all three times water is sprinkled.
2. Cp. ŚB IX.1.1.5.

तावत्प्रतिपर्येति ॥३॥

3. He perambulates as many times[1] (as he sprinkled water)[2].

1. i.e. thrice.
2. Cp. ŚB IX.1.1.6-8.

कुम्भेऽद्रिं कृत्वा दक्षिणस्य वदिश्रोणौ प्राङ् तिष्ठन्दक्षिणास्यति यं द्विष्म इति (१७.१) ॥४॥

4. Having set down the pitcher on the stone on the southern hip[1] of the altar, and standing there with face to

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the east, he throws it towards the south with *yaṁ dviṣmaḥ*... (VS XVII. 1)[2].

1. i.e. the south-west corner.
2. Cp. ŚB IX.1.2.12.

अभिन्ने भेत्तवै ब्रूयात् ॥५॥

5. If (the pitcher is) not broken then (the Adhvaryu) should ask (the Pratiprasthātṛ) to break it[1].

1. Cp. ŚB IX.1.2.12.

कुम्भे भेदनं सामर्थ्यात् ॥६॥

6. The breaking (is concerned) with the pitcher because of the suitability.[1]

1. The question is whether the stone should break or the pitcher. The answer is that the pitcher should break. ŚB IX.1.1.12, it is not clearly mentioned whether the stone should break or the pitcher. But since it metions the possibility of not breaking as an exceptional case we must assume that the breaking concerns with the pitcher. For the stone is hard and generally unbreakable. The pitcher, on the contrary is generally breakable but only exceptionally it may not break. So the breaking must concern with the pitcher. The view in this Sūtra is refuted in the further Sūtras.

अश्मनि वार्थवादात् ॥७॥

7. It, however, concerns with the stone because there is an explanation of meaning (*arthavāda*)[1] (given in the Brāhmaṇa-text).

1. The *arthavāda* is as follows: "If it should remain unbroken, let him (the Adhvaryu) ask (the Pratiprasthātṛ) to break it; for only when it is broken, the pain enters him who hates (the sacrificer)" (ŚB IX.1.1.12).

It should be noted, here, that the quotation is vague. No clear mention of either pitcher or of stone is made and "the explanation of meaning (*arthavāda*)" given is so vague that it can refer to any of these doubtful things.

वाच्यत्वाच्च॥८॥

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8. And because it has to be expressely said.

1. What is meant is as follows: If the breaking were to concern with the pitcher, there would not have been any talk of breaking or not breaking at all. For the pitcher surely breaks. But this is not so as regards the stone. Since there is some express talk about breaking or not breaking it definitely refers to the stone.

Contrast this argument with that of the Sūtra 6 and it will be observed that both the arguments are very loose. The only conclusion which we can draw is that according to Kātyāśs the question of breaking or not breaking refers the *stone,* even though the arguments which it offers for pleading this case are void.

अनपेक्षमेत्योदङ् प्राङ् तिष्ठन्नात्मन उपरिप्रापणान्ते जपतीमा म इति (१७.२) ॥९॥

9. After they have returned without looking back (*anapekṣam*), the sacrificer, standing with his face to the north-east, mutters *imā me*...(VS XVII. 2-3) at the end of his reaching[1] on the trunk (of the fire-altar)[2].

1. i.e. the sacrificer touches that part of the trunk of the altar as far as he can stretch his arm and then mutters.
2. Cp. ŚB IX.1.2.12-19.

मण्डूकावकावेतसशाखा वेणौ बद्ध्वावकर्षति मन्त्रकृष्टवत्समुद्रस्य त्वेति (१७.४-७) प्रत्यृचम् ॥१०॥

10. Having fastened a frog, Avakā (Blyxa octandra) and a reed-shoot on a bamboo(-staff) (the Adhvaryu) draws them in the manner of ploughing with verses[1] each time with one of the verses (in sequence) beginning with *samudrasya tvā* (VS XVII. 4-7)[2].

1. For the manner in which the ploughing is done see XVII. 2.12-14. The ploughing prescribed in Sūtras 12-14 is "with verses" and afterwards the ploughing is silent (Sūtras 15-19). Here the "drawing" is done in a similar way to that of the ploughing "with verses" only. Thus the Adhvaryu makes the drawing not exactly *on the altar* but *on the gound surrounding* it, closely to

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the altar; inside the enclosing stones. The sequence of drawing is as follows; (1) From the south-west to the south-east. Then he lifts up the bamboo-staff and takes it to the south-west. (2) Then from the south-west to the north-west; (3) then from the north-west to the north-east and (4) then from the north-east to the south-east.

2. Cp. ŚB IX.1.2.20-29.

पक्षपुच्छानि चाभ्यात्ममग्ने पावक रोचिषेति (१७.८-१०)॥११॥

11. Then he draws (the bamboo staff) over the wings and tail (always going in the direction) towards[1] the trunk (of the fire-altar) with *agne pāvaka...* (VS XVII. 8-10)[2].

1. i.e. he begins in the end of the wings or tail and draws towards the trunk.
2. Cp. ŚB IX.1.2.29-30.

अन्त्यमुत्तरम् ॥१२॥

12. (He draws over) the northern (wing) last[1].

1. i.e. he first draws over the right (southern) wing then over the tail and then over the left (northern) wing. Cp. ŚB IX.1.2.29.

वेणुमुत्करे कृत्वा चित्यमालभ्य तिष्ठन् ॥१३॥

13. Having thrown the bamboo-staff on the rubbish-heap (*utkara*), and standing while holding (the fire-altar-) building[1],

1. Cp. ŚB IX.1.2.31. The Sentence is incomplete. See the next section.

XVIII. 3.

हिंकृत्य साम गायति ॥१॥ पुरस्ताद्गायत्रम् ॥२॥

1-2. (the Adhvaryu) sings the Sāmans after making the *hiṁkāra*[1] (each time). (First) in the east he sings the Gāyatra-sāman[2].

1. viz. the sound *hum*. 2. Cp. ŚB IX.1.2.32-35.

दक्षिणे पक्षे रथन्तरमुत्तरे बृहदात्मनि वामदेव्यं पुच्छे यज्ञायज्ञियं दक्षिणे निकक्षे प्रजापतिहृदयमप्रयुक्थं शंसेत्याह॥३॥

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3. On the southern wing (he sings) the Rathantara-sāman, on the northern wing, (he sings) the Bṛhat-sāman, on the trunk (he sings) the Vāmadevya-sāman, on the tail (he sings) the Yajñāyañiya-sāman. On the lowest point of the arm-pit (*nikakṣa*) at the juncture of the trunk and the right wing (he sings) the Prajāpatihṛdaya-sāman[1] (and then) asks (the Hotṛ) to recite the Agni-litany.[2]

1. Cp. ŚB IX.1.2.36-43. 2. Cp. KB XIX.4.

औपवसथ्ये विसृष्टवाचि पञ्चगृहीते हिरण्यशकलान्प्रास्यति पञ्च॥४॥

4. On the Upavasatha-day[1], after (the sacrificer) has released the speech, (the Adhvaryu) puts five pieces of gold in the five-times ladled (ghee)[2].

1. The day before the Soma-pressing day.
2. Cp. ŚB IX.2.1.1.

दधिमधुघृतं पात्र्यां समासिच्य स्थाल्यां वा महामुख्यां कुशमुष्टिं चोपर्युभयमादाय चित्यारोहणं नमस्त इति (१७.११)॥५॥

5. After having poured curds, honey, and ghee together in a dish or in a pot with wide mouth, and put a handful of sacrificial grass thereon, and having taken both,[1] he mounts upon (the fire-altar-) building with *namaste*...(VS XVII.11)[2].

1. viz. the five-times-ladled ghee and the dish or pot with curds etc.
2. Cp. ŚB IX.2.1.1-2.

स्वयमातृण्णायां पञ्चगृहीतं जुहोति नाभिवद्धिरण्यादर्शनं च नृषदे वेडिति (१७.१२) प्रतिमन्त्रम् ॥६॥

6. (He then) should offer the five-times-ladled ghee on the Svayamātṛṇṇā (naturally perforated brick) in a similar manner as at the time of (cross-wise pouring of ghee) on the navel (of the Uttaravedi)[1]-but here there is no looking at gold[2]- each time with one of the formulae beginning with *nṛṣade veṭ* (VS XVII.12)[3].

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1. For this see V.4.14. The offering here is to be made in a way similar to the crosswise pouring of ghee on the navel of the Uttaravedi. Thus five offerings are made in the following order: first in the south-east corner, then in the north-west, then in the south-west, then the north-east and finally in the centre.
2. At the time of crosswise pouring of ghee on the Uttaravedi, the Adhvaryu should look at gold (kept any where) (Cp. V. 5.4). But in the present case even though the crosswise manner is followed, the looking at gold is not to be done.
3. Cp. ŚB IX.2.1.3-10.

समासिक्तान्कुशैः प्रोक्षति सपरिश्रित्कं बाह्येन च ये देवा इति (१७.१३) ॥७॥

7. (On the fire-altar-building) including the enclosing stones and even outside them, he sprinkles the poured together[1] (*samāsikta*) (things) by means of the sacrificial grass with *ye devāḥ*... (VS XVII. 13-14)[2].

1. viz. curds, honey, and ghee.
2. Cp. ŚB IX.2.1.11-16.

प्राणदा इत्यवरोहति (१७.१५) ॥८॥

8. With *prāṇadāḥ*... (VS XVII.15) he descends[1].

1. Cp. ŚB IX.2.1.17.

एवमारोहणावरोहणमतः ॥९॥

9. Henceforth, the mounting and descending are to be done in this manner.[1]

1. Viz. at the time of mounting VS XVII.11 is recited, while at the time of descending, VS XVII. 15 is recited.

उपसदन्ते प्रवर्ग्योत्सादनं यथोक्तमग्नौ परिष्यन्दे वा ॥१०॥

10. At the end of the Upasad - offering[1], he should set out the Pravargya[2]-utensils in the prescribed manner[3], optionally[4], either on the fire (-altar-building) or on an island (*pariṣyanda*)[5].

1. For the Upasad-offering see VIII.2.17ff.
2. For the Pravargya-rite see XXVI.1.1ff.

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3. For the details of setting out the Pravargya-(utensils) see XXVI. 7.1ff.
4. Thus the utensils of Pravargya are set out either on the fire-altar-building itself or on an island. ŚB IX.2.1. 19-20, the view of setting out of Pravargya-utensils in the case of a sacrifice with fire-altar-building, on an island is mentioned but rejected. According to ŚB, Pravargya-utensils are to be set out on the fire-altar only. But Kātyāśs gives option.
5. Cp. ŚB IX.2.1.18-22.

स्वयमातृण्णास्पृष्टं प्रथमम् ॥११॥

11. In the first case[1] (the Pravargya-utensils should be set out) closely touching the Svayamātṛṇṇā (naturally perforated brick)[2].

1. viz. if the Pravargya-utensils are set out on the fire-altar-building.
2. Cp. ŚB IX.2.1.23.

पञ्चगृहीतं जुहोत्यग्निस्तिग्मेनेत्यृचा (१७.१६) ॥१२a॥

12a. Then he offeres the five-times-ladled (ghee)[1] with the verse *agnistigmena...* (VS XVII.16)[2].

1. It is offered on the newly built Gārhapatya-hearth. The ghee is taken five-times by means of the *sruva* (dipping spoon) into the *sruk* (offering ladle).
2. Cp. ŚB IX.2.1.1; 5.

षोडशगृहीतार्धमनुवाकशेषेण (१७.१७-२४) ॥१२b॥

12b. (He then) offers one-half of the sixteen-times ladled ghee with the remaining part of the Anuvāka (section) (VS XVII. 17-24)[1].

1. Cp. ŚB IX.2.2.2; 6.

चक्षुषः पितेत्यपरमनुवाकशेषेण ॥१३॥

13. (He then offers) the other (half of the sixteen-times-ladled ghee) with the Anuvāka (section) beginning with *cakṣuṣaḥ pitā* (VS XVII. 25-32)[1].

2. Cp. ŚB IX.2.2.6.

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आर्द्रौदुम्बरीर्घृतोषितास्तिस्त्र उदेनमित्यादधाति (१७.५०-५२) प्रत्यृचम् ॥१४॥

14. He then puts three wet (*ārdra*)[1], pieces of Udumbara (ficus glomerata) [wood] soaked in ghee[2] each with one of the three verses (in sequence) beginning with *udenam* (VS XVII.50-52)[3].

1. i.e. green, fresh, not dried up.
2. They are put in ghee on the earlier night and soaked for the whole night.
3. Cp. ŚB IX.2.2.3; 7.

अग्निं प्रणयति ॥१५॥

15. (He then) brings froward[1] fire (through Pratiprasthātṛ).

1. For the general procedure of bringing forward of fire see V.4.2ff.

प्रेष्यत्युद्यच्छेध्ममुपयच्छोपयमनीः ॥१६॥

16. He gives order to (the Pratiprasthātṛ), "Lift the burning piece, hold up the under layer"[1].

1. Cp. ŚB IX.2.3.1.

अग्नये प्रह्रियमाणायानुब्रूह्यग्नीदेकस्फ्यायानूदेहि ब्रह्मन्नप्रतिरथं (१७.३३-४४) जपेति (९.२.३-१)॥१७॥

17. (He gives order to the Hotṛ) "recite for Agni as he is being taken forward"; (to the Agnīdh), "Follow up with the single sword (-line)"; (to the Brahman), "O Brahman, mutter the Apratiratha (-hymn)"[2].

1. Viz. VS XVII. 33-34; ṚV X. 103. 1-12.
2. Cp. ŚB IX.2.3.1.

त्रिरुक्तायामुद्यम्योदु त्वेति (१७.५३) चित्यं गच्छन्ति पञ्च दिश इति (१७.५४) ॥१८॥

18a. (After the first verse) has been recited thrice (by the Hotṛ) (the Pratiprasthātṛ) takes up a burning fire-brand with *udu tvā*... (VS XVII. 53) (from the Gārhapatya-hearth)[1].

1. Cp. ŚB IX.2.3.7.

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18b. (Then they)[1] go towards the (fire-altar-) buillding with *pañca diśaḥ*... (VS XVII. 54-58)[2].

1. Viz. Brahman, Hotṛ, Pratiprasthātṛ and the sacrificer.
2. Cp. ŚB IX 2.3.8-13.

आग्नीध्रदेशाद्दक्षिणं पृष्ठ्यासहितं पृश्न्यश्मानमुपदधाति विमान इति (१७.५९-६०) ॥१९॥

19. (The Adhvaryu then) lays down a variegated stone (*pṛśnyaśmānam*), to the south of the Āgnīdhra-shed, close to the spine-line, with *vimānaḥ*... (VS XVII. 59-60)[1].

1. Cp. ŚB IX.2.3.14-19.

न नित्ये ॥२०॥

20. (On these, he does) not (perform) the constant rites[1].

1. viz. recitation of the "Setting" and "Sūdadohas-formulae" (for which see XVI. 7.14). For this Sūtra cp. ŚB IX.2.3.19.

निधायैनमतिक्रामन्तीन्द्रं विश्वा इति (१७. ६१-६४) ॥२१॥

21. After the stone is laid down, they go further (towards the fire-altar-building), with *indraṁ viśvāḥ*... (VS XVII.61-64)[1].

1. Cp. ŚB IX.2.3.20-23.

XVIII. 4.

क्रमध्वमग्निनेति (१७.६५-६९) चित्यमारोहन्ति ॥१॥

1. With *kramadhvam agninā*... (VS XVII. 65-69), they mount on the (fire-altar-) building[1].

1. Cp. ŚB IX.2.3.24-29.

स्वयमातृण्णामध्यग्निं धारयञ्छुक्लवत्सापयसाभिजुहोति कृष्णाया दोहनेन स्वयमातृण्णामवसिञ्चन्नक्तोषासेति (१७.७०) ॥२॥

2. Causing (the Pratiprasthātṛ) to hold fire over the Svayamātṛṇṇā (naturally-perforated brick), (the Adhvaryu) makes a libation of milk of a black cow having a white calf, while sprinkling on the Svayamātṛṇṇā by means of

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the milk-pail (*dohana*), with *naktoṣāsā*...(VS XVII. 70-71)[1].

1. Cp. ŚB IX.2.3.30-33.

पैतुदारवाद्यत्रैके ॥३॥

3. Some (perform the rites) beginning with (surrounding with) Pītudāru (-wood)[1] etc. now.[2]

1. For these rites cp. V.4. 16ff.
2. Instead of doing them earlier than the muttering of VS XIII.1 done by the sacrificer. See XVII. 3.27.

तस्यामग्निं निदधाति सुपर्णोऽसीति (१७.७२) वषट्कारेण।।४।।

4. On it (viz. the Svayamātṛṇṇā-brick) he lays down the fire-(brand) with *suparṇo'si*... (VS XVII. 72-73) (ending the recitation of these formulae) with the Vaṣaṭ-call[1].

1. Cp. ŚB IX.2.3.34-35.

नित्ये च ॥५॥

5. And then performs the constant-rites[1].

1. viz. the recitation of "Setting" and "Sūdadohas formulae" (for which see XVI.7.14).

समिदाधानं शामीलीवैकङ्कत्यौदुम्बर्यस्तां सवितुरिति (१७.७४-७६) प्रत्यृचमुत्तमा सकर्णका ॥६॥

6. On the fire he puts kindling sticks viz. of Śamī (acacia suma), Vikaṅkata (flacourtia sapida) and of Udumbara (ficus glomerata) (trees) each with one of the verses (in sequence) beginning with *tāṁ savituḥ* (VS XVII.17-76). The last (kindling stick should be) with globules (boils)[1].

1. *Sakarṇakā* - According to Weber, (*IS*, XIII. 281) this word means, "mit einem Astloch versehnen" (Cp. Deva.'s commentary). Eggeling also follows Deva.'s explanation (*karṇako dvitīyaśākhodbhedaḥ*) and translates the word *karṇakavatī* (ŚB IX. 2.3.40: *Eggeling's* trans. in *SBE*, 43, p.202, and n.1) as "with forking branches", "with bifurcate branches" or "one in which a second branch (side-branch) has struck out". In the Saṁkṣietasāra-

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commentary and in the commentary of Vidyādhara, the word *karṇaka* is taken to mean a kind of disease of tree in which boils appear on the wood. This meaning appears to be more acceptable particularly because of the alternative given in the next Sūtra (and also in ŚB IX.2.3.40) according to which if such a kindling stick is not available then a simple kindling stick should be offered after soaking it in solidified curds (*dadhidrapsa*). The intention is that when that curds will attach to the stick, it will, in a mystical way, substitute the globules. So the alternative confirms the meaning of the word *sakarṇaka* or *karṇakavatī*. For this Sūtra cp. ŚB IX.2.3.36-40.

कर्णकाभावे दधिद्रप्साक्ताः ॥७॥

7. In the abscence of (a kindling-stick of Udumbara, with globules) one soaked in solidified curds (should be offered)[1].

1. Cp. ŚB IX.2.3.40.

स्रुवाहुती जुहोत्यग्ने तमद्येति (१७.७७-७८) च प्रत्यृचम्॥८॥

8. (Then he) offers two offerings with the dipping spoon (*sruva*) each with one of the verses (in sequence) beginning with *agne tamadya* (VS XVII. 77-78)[1].

1. Cp. ŚB IX.2.3.41-42.

पूर्णाहुतिं च सप्त त इति (१७.७९) ॥९॥

9. And (he offers) a full (spoon) offering with *sapta te...* (VS XVII. 79)[1].

1. Cp. ŚB IX.2.3.43-46.

तिष्ठन्त्समिधः सर्वत्र मध्ये ॥१०॥

10. In every case,[1] standing, he should offer the kindling sticks, in the centre[2].

1. In every case of offering the kindling sticks.
2. At the centre of the fire. For this Sūtra cp. ŚB IX.2.3.46.

अन्तेष्वाहुतीरुपविश्य ॥११॥

11. (He should offer) the libations (of ghee) in the ends[1] while sitting[2].

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1. As opposed to the offerings of kindling sticks.
2. Cp. ŚB IX.2.3.46.

अत्र पञ्चम्याः सप्तर्चोपस्थानं सर्वोपधानात् ॥१२॥

12. The rite[1] of standing near in worshipping manner with seven verses[2] in connection with the fifth (layer) is to be performed now; for (now) everything (of the fifth layer) has been laid down.

1. XVII.7.1, it is told that after completion of every layer (viz. after the loose soil is strewn on it) the Adhvaryu should stand near the fire-altar in worshipping mannr, with seven verses (VS XVII. 68-74). This rite in connection with the fifth layer is to be done *now*, and not *after* the loose soil is strewn on it (for which see XVII.12.26).

धिष्ण्यान्वा चित्वोत्तमासंयोगात् ॥१३॥

13. Or (he may perform that rite) after building the Dhiṣṇyas;[1] for (the building of Dhiṣṇyas is) connected with last (layer).

1. There are in all eight fire-hearths called Dhiṣṇyas. For the building of these see XVIII. 6.8-14.

अभिमृशेदिच्छन्त्संवत्सरोऽसीति (२७.५४) ॥१४॥

14. If he desires, he may[1] touch (the fire-altar-building) with *saṁvatsaro'si*... (VS XXVII. 45).

1. Cp. ŚB VIII.1.4.8-9. According to Śāṭyāyani, one *should* touch.

एवं यथाचिति ॥१५॥

15. This is to be done in accordance[1] with (the form of) the (fire-altar-) building.

1. In the formula VS XXVII. 45, which is to be uttered at the time of touching, there are the words *suparṇacidasi* which mean, "thou art of Eagle-build." These words are appropriate only if the altar is of the form of an eagle. But if it is built in some other form e.g. trough (*droṇa*) etc. instead of the word *suparṇa*, the word *droṇa* etc. should be used.

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वैश्वानरमारुतान्निर्वपति यथोक्तम् ॥१६॥

16. He pours out (rice for the sacrificial breads to be offered) to Vaiśvānara and Maruts according to what has been said[1].

1. See ŚB IX.3.1.1-26. The Vaiśvānara-bread is to be prepared on twelve potsherds. There are seven breads to Maruts and they are prepared on seven potsherds differently. The former is offered with the offering ladle, after the Vaṣaṭ is uttered, with both an invitatory formula (*anuvākyā*) and an offering formula (*yājyā*). The breads for Maruts are offered with hand and with *svāhā* call.

वैश्वानरमधिश्रित्य दक्षिणोत्तरौ मारुतौ ॥१७॥

17. After having placed the Vaiśvānara (bread) on fire, (he places the first) two (breads) for Maruts to the south and north (of it) (on the fire).

पश्चाच्च संकृष्टतरौ ॥१८॥

18. To the west (of the above two) (he places the third and fourth breads for Maruts) close to each other.

एवमपरौ ॥१९॥

19. In the same way the next[1] two (breads).

1. Thus he places the fifth and the sixth bread to the west of the third and fourth breads (respectively) close to each other.

पश्चादरण्येऽनूच्यम् ॥२०॥

20. (He then places the seventh bread for Maruts called) Araṇye'nūcya[1], to the west (of all the breads).

1. This bread is called *Araṇye'nūcya* because in connection with this bread a formula (VS 39.7) is recited which is described as "to be recited in the forest (*araṇye'nūcya*). Cp. Saṁkṣiptasāra-commentary. This formula is also called Vimukha (cp. Sūtra 24).

होमासादनयोश्च ॥२१॥

21. (This arrangement[1] is also to be followed at the time) of offering and placing (on the altar) (*āsādana*).

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1. The arrangement mentioned is Sūtras 17-20.

पुच्छादपरान्कुशानास्तीर्याहवनीयसहितान्वा तत्रासादनम्॥२२॥

22. Having strewn sacred grass to the west of the tail (of the fire-altar-building), or having them strewn close to the Āhavanīya, he should place (the breads[1] there).

1. The bread for Vaiśvānara and the breads for Maruts.

वैश्वानरेण प्रचर्य सर्वहुतेन हस्तेन मारुतान्जुहोत्युपविश्य वैश्वानरे वा वैश्वानरं पृथुं कृत्वा शुक्रज्योतिरिति (१७.८०-८५) प्रतिमन्त्रम् ॥२३॥

23. After having performed (the offering of) Vaiśvānara (-bread), he offers (in the Āhavanīya-fire), the Māruta (-breads) by means of his hand, completely, while sitting, or having made the Vaiśvānara (-bread) (very) broad, (he offers them) on the Vaiśvānara (bread)[1] each one (of the first six Māruta-breads) with one of the formulae (in sequence) beginning with *śukrajyotiḥ* (VS XVII. 80-85).

1. The option is as follows : The Māruta-breads are to be offered either *in* the Āhavanīya-fire or *on* the broadened Vaiśvānara-bread offered earlier in the Āhavanīya-fire.

विमुखेनारण्येऽनूच्यम् ॥२४॥

24. With (the formula called) Vimukha[1] (he offers) the bread called) Araṇye'nūcya[2].

1. Viz. VS XXXIX. 7. 2. Cp. n.1 on Sūtra 20.

इन्द्रं दैवीरिति (१७.८६)जपति ॥२५॥

25. He mutters *indraṁ daivīḥ*... (VS XVII. 86).

इमं स्तनमिति (१७.८७-९९) वाचयति वा ॥२६॥

26. (He mutters) or causes (the sacrificer) to mutter *imaṁ stanam*... (VS XVII.87-89).

XVIII. 5.

वसोर्धारां जुहोत्यौदुम्बर्या पञ्चगृहीतं संततं

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यजमानोऽरण्येऽनूच्येऽग्निप्राप्ते वाजश्च म इत्यष्टानुवाकेन (१८. १-२९)॥१॥

1. The sacrificer offers the Vasordhārā (shower of wealth) (-offerings) i.e. the five-times ladled (ghee) by means of a (large ladle) made of Udumbara (-wood), upon the Araṇye'nūcya (sacrificial bread)[1] in a continuous manner, with the eight sections beginning with *vājaśca me* (VS XVIII. 1-29) (starting the recitation) after (the ghee) has reached the fire[2].

1. For this see XVIII. 4.20. and 24.
2. Cp. ŚB IX.3.2.1-3.19.

हुत्वा स्रुक्प्रासनम् ॥२॥

2. After the offering is made (i.e. finished) (the Adhvaryu) throws the ladle (in the fire).

अग्नये स्वाहेति (१०.५) षट् पार्थानि जुहोति ॥३॥

3. With *agnaye svāhā...* (VS X.5) he offers six Pārtha-offerings[1].

1. These belong to the Rājasūya-sacrifice (see XV.5.3).

वाजप्रसवीयानि वप्रावत्सम्भृत्य चमसवत्स्रुवेण वाजपेयिकानि वाजस्येममिति (९.२३-३०) ॥४॥

4. He offers the Vājaprasavīya-offerings[1] which belong to the Vājapeya (-sacrifice), having put together (seeds of all herbs) in the same manner[2] as in connection with the site of the Fire-altar (*vaprā*), by means of a goblet and a dipping spoon, with *vājasyemam...* (VS IX. 23-29)[3].

1. These form a part of the Vājapeya-sacrifice and are included here also. For the Vājaprasavīya-offerings in the Vājapeya, cp. XIV.5.20-23.
2. For this see XVII. 3.6-7. As at the time of ploughing the site of the fire-altar, now also he has to put together seeds of all herbs, except one – and this one is not to be eaten by him throughout the life afterwards. This mixture of seeds is to be done in a goblet (*camasa*).
3. Cp. ŚB IX. 3.4.1-8.

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आग्निकानि च वाजस्य न्विति (१८.३०-३६) ॥५॥

5. And (he offers the Vājaprasavīya-offerings) belonging to the fire (-altar-building) (also) with *vājasya nu...* (VS XVIII. 30-36)[1].

1. Cp. ŚB IX.3.4.9.

स्रुवं प्रास्य परिश्रित्स्पृक्कृष्णाजिनमास्तीर्य पुच्छादुत्तरं शेषेऽपः कृत्वा ॥६॥

6. Having thrown the dipping spoon (in the fire)[1] (and) having spread a black-antelope's skin to the north of the tail (of the fire-altar-building) in such a manner that it closely touches the enclosing stones[2], and having[3] poured water in the remaining (mixture), (he sprinkles it on the sacrificer).

1. Cp. ŚB IX.3.4.16. 2. Cp. ŚB IX.3.4.14-15.
3. This part of the present Sūtra is supported in the Sūtra 7 and then refuted in the Sūtra 8.

अभिषेकसामर्थ्यात् ॥७॥

7. (It is water which is to be poured), on account of its fitness for sprinkling (*abhiṣeka*).

वाजपेयिकानीति श्रुतेः ॥८॥

8. It should, however, be milk and water for (these offerings are described as) belonging to the Vājapeya (in a sacred text)[1].

1. Cp. ŚB IX.3.4.8. In the Vājapeya-sacrifice also milk and water are used for sprinkling (cp. XIV.5.20; 24). Therefore in the present rite which is based upon a rite in the Vājapeya-sacrifice also, both milk and water should be used.

तत्राभिषिच्यते ब्रह्मवर्चसकामश्चित्यन्वारब्धो देवस्य त्वेति (१८.३७)॥९॥

9. (The sacrificer) who is desirous to get Brahman-splendour[1] is sprinkled upon there[2], with *devasya tvā...*(VS XVIII.37)[3] while he is keeping hold of the fire-altar-building.

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1. Cp. ŚB IX.3.4.14.
2. viz. on the skin of black-antelope: cp. ŚB IX.3.4.14.
3. Cp. ŚB IX.3.4.17.

तिष्ठन्बुभूषुः ॥१०॥

10. One who is desirous (to obtain) position (*bubhūṣuḥ*) (should be sprinkled upon) while he is standing[1].

1. Cp. ŚB IX.3.4.14.

भूत उपविष्टः ॥११॥

11. One who has already obtained position (*bhūtaḥ*) (should be sprinkled upon) while he is sitting[1].

1. Cp. ŚB IX.3.4.14.

बस्तचर्मणि पुष्टीच्छुः ॥१२॥

12. One who is desirous (to obtain) prosperity (should be sprinkled upon) on the skin of a he-goat[1].

1. Cp. ŚB IX.3.4.14.

उभयेच्छुरुभयोः ॥१३॥

13. One who is desirous (to obtain) both[1] (should be sprinkled upon on both[2]).

1. viz. prosperity and brahman-splendour.
2. viz. on the skin of a black antelope and of a he-goat. Cp. ŚB IX.3.4.14.

एके दक्षिणतश्चित्ये वा ॥१४॥

14. Some (sprinkle upon the sacrificer while he is situated) towards the south (of the fire-altar-building)[1] or on the (fire-altar-) building[2].

1. Cp. ŚB IX.3.4.11 where this practice is mentioned but then rejected.
2. i.e. on the Āhavanīya. Cp. ŚB IX.3.4.12 where this practice is mentioned but then rejected.

प्रास्य चमसमिन्द्राय स्वाहेति (१०.५) षड् जुहोति प्रतिमन्त्रम्॥१५॥

15. After having thrown the goblet (*camasa*) (in the

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fire, the Adhvaryu) offers (the remaining) six (Pārtha-offerings)[1] each with one of the formulae beginning with *indrāya svāhā* (VS.X.5).

1. These are also basically a part of the Rājasūya-sacrifice. Cp. XV. 5.34.

द्वादशगृहीतं विग्राहं जुहोत्यृताषाडिति (१७.३८.४३) प्रतिस्वाहाकारं राष्ट्रभृतो वाट्कारान्तः पूर्वः पूर्वो मन्त्रः॥१६॥

16. Having taken twelve-times ladled ghee, he offers the Rāṣṭrabhṛt-offerings, at each svāhā-call one, separating (*vigrāham*) (the ghee and then offering)[1] each offering with one of the formulae (in sequence) beginning with *ṛtāṣāḍ* (VS XVII. 38-43); each time the earlier formula (of a pair of formulae) should end with *vāṭ*.[2]

1. The ghee is taken by twelve-times-ladling and then it is offered twelve times separately.
2. In each of the pairs of the formulae (VS XVIII. 38-43), there are pairs of Gandharvas and Apsarases mentioned. The earlier half refers to a Gandharva and the latter an Apsaras. At the end of each earlier formula (i.e. one refering to a Gandharva) the exclamation *vāṭ* is added. Thus the first pair is pronounced as follows: *ṛtāṣāḍṛtadhāmāgnir gandharvaḥ sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ*. Then an offering is made. Then he utters *tasyauṣadhayo'psaraso mudo nāma tābhyaḥ svāhā*. Then the next offering is made. And in the same manner the following offerings are made (cp. ŚB IX. 4.1.6). For this Sūtra cp. ŚB IX.4.1.1-12.

पञ्चगृहीतं च रथशिरस्यध्याहवनीयं ध्रियमाणे पञ्चकृत्वः स नो भुवनस्येति (१८.४४) ॥१७॥

17. And (he offers) the five-times-ladled ghee on the head[1] of the chariot (which is) being held[2] on the Āhavanīya. (He offers it) five times with (five-times repeated formula) *sa no bhuvanasya...* (VS XVIII. 44)[3].

1. The front part of the chariot.

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2. It is held by one of the Adhvaryu's assistants e.g. Pratiprasthātṛ.
3. Cp. ŚB IX.4.1.13-16.

प्रदक्षिणं रथनीडपरिहारः ॥१८॥

18. The nest (seat-part) (*nīḍa*) of the chariot is to be led around (moved) (from the left) to the right (at the time of each offering)[1].

1. The back part (seat-part) of the chariot is shifted and moved around the Āhavanīya-fire on the altar in such a way that the front part (head) of the chariot held by the Pratiprasthātṛ or similar one remains on the fire. The back part is shifted to all the directions always from the left to the right. For this Sūtra cp. ŚB IX.4.1.14.

पुरुषाहुतिवद्वा ॥१९॥

19. Or (the seat-part may be led and offerings may be offered in the order of directions which is) similar to the offerings on (golden) man.[1]

1. For this see XVII. 4.7-9. The offerings on the golden man are offered in the following order of directions: (1) west (2) north (3) east (4) (then going back along the north and west sides in the) south (5) west.

अध्वर्युरभिमुखो रथशिरः ॥२०॥

20. (In either of the options)[1] the Adhvaryu should face the head of the chariot (and offer while sitting).

1. i.e. either the option suggested in 18 is accepted or the option in 19.

XVIII. 6.

वातहोमान्जुहोत्यञ्जलिनाहत्य पुरस्ताद्बहिर्वेदेरधो दक्षिणस्यां धुर्युत्तरत उत्तरस्यां दक्षिणतो दक्षिणाप्रष्टेः समुद्रोऽसीति (१८.४५) प्रतिमन्त्रम् ॥१॥

1. (The Adhvaryu then) offers the Vātahomas (oblations of air) : having taken the air from the eastern outside of the altar (he offers) below the right shaft (of the chariot)[1], (then having taken air) from the northern (outside

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of the altar, he offers) below the left (northern) (shaft) (and then having taken the air) from the southern (outside of the altar he offers) below the right (southern shaft) where the right side-horse is yoked, each time with one of the formulae (in sequence) beginning with *samudro'si* (VS XVIII.45)[2].

1. After the offering on the head of the chariot (see XVII. 5.17-20), the chariot is brought to the nothern part of the altar and then the Vātahomas are offered.
2. Cp. ŚB IX.4.2.1-9.

योक्त्रपरिहणं च सर्वत्र ॥२॥

2. He carries round the girth (or yoke-tie) in each case (after each Vātahoma is offered)[1].

1. In the style of yoking a horse as it were. For this Sūtra cp. ŚB IX.4.2.10-11.

प्रगृह्याध्वर्योरावसथहरणम् ॥३॥

3. Then, having taken (the chariot) it is to be brought to the house of the Adhvaryu (priest)[1].

1. Cp. ŚB IX.4.2.11.

दक्षिणाकालेऽध्वर्यवे ददाति ॥४॥ अश्वांश्च ॥५॥

4-5. At the time of giving Dakṣiṇās (sacrificial gifts, the sacrificer) gives (that chariot) and the horses to the Adhvaryu[1].

1. Cp. ŚB IX.4.2.11.

नव जुहोति यास्त इति (१४.४६-५०) प्रतिमन्त्रम् ॥६॥

6. (The Adhvaryu then) offers nine (oblations)[1] each one with one of the formulae beginning with *yāste* (VS XVIII. 46-50).

1. Out of these nine, the first three are called Ruṅmatī (=Lightsome) (for these cp. ŚB IX. 4.2.12-14). The fourth is offered to Varuṇa (cp. ŚB IX.4.2.15-17). The last five are called Arkāśvamedhasantati-oblations (for which cp. ŚB IX.4.2.18-26).

जानन्ब्राह्मणोक्ता जुहुयाद्वा ॥७॥

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7. If he knows any (additional oblation which is prescribed by some Brāhmaṇa(-text), he may optionally offer it[1].

1. ŚB IX.4.2. 27-28 mentions the opinion of some according to whom such an additional oblation should not be offered. But ŚB then allows this offering.

हविर्धानप्रक्षालनाद्याग्नीध्रालम्भनात्कृत्वा धिष्ण्यांश्चिनोत्यष्टेष्टकान्लोकम्पृणाभिश्चतुःस्त्रक्तींस्तिरश्चो न्युप्य-न्युप्य॥८॥

8. (Having performed the rites) beginning with washing[1] of the Havirdhāna (-carts)[2] upto the touching (by the Adhvaryu) to the Āgnīdhra-shed[3], he builds, each time having thrown up (loose soil from the pit), the Dhiṣṇyas[4] each one with eight Lokaṁpṛṇā (brick)s, four-cornered one, (each next one) to the side[5] (of the earlier one)[6].

1. For this rite see VIII.3.21.
2. The carts in which offering-material (e.g. Soma) is kept.
3. For this rite see VIII.6.14.
4. The fire-hearths. For the rite of making them see VIII. 6.15-22.
5. *tiarścaḥ*. This is in contrast with the building up of the fire-altar in which there are layers and each next layer is built *upon* the earlier. Here, on the other hand, each next layer is built by *the side* of the earlier.
6. Cp. ŚB IX.4.3.1-5.

पृश्न्यश्मा चाग्नीध्रीये ॥९॥

9. And the variegated stone[1] is to be placed on the Āgnīdhrīya (fire-hearth)[2].

1. Which was previously kept near the spine-line, to the south of the Āgnīdhra-shed : Cp. XVIII.3.20.
2. Cp. ŚB IX.4.3.6.

सकृन्मन्त्रवचनम् ॥१०॥

10. The formula[1] is recited only once (over the Lokaṁpṛṇā-bricks of the Āgnīdhrīya-hearth.

1. viz. VS XII. 54.

होत्रीये त्रिरेकविंशत्या ॥११॥

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11. The Hotrīya (-hearth) (is built) with twentyone Lokaṁpṛṇā-bricks) and the formula (over these is recited) thrice[1].

1. Thus the formula VS XII.54 is recited after the first ten bricks are laid down, then when the next ten bricks are laid down and then the twenty-first brick is laid down. For this Sūtra cp. ŚB IX.4.3.7.

ब्राह्मणाच्छंस्ये द्विरेकादशसु षण्मार्जालीये ॥१२॥

12a. (The formula viz. VS XII.54 is uttered at the time of building of the fire-hearth) of the Brāhmaṇācchaṁsin, twice[1], over the eleven (Lokaṁpṛṇā-bricks).

1. first, after the ten bricks are laid down and then secondly, after the eleventh brick is laid down.

12b. (There are) six[1] (Lokaṁpṛṇā-bricks) in the Mārjālīya (fire-hearth)[2].

1. Cp. ŚB IX.4.3.8.
2. VS XII. 54 is recited only once i.e. after the sixth Lokaṁpṛṇā-brick is laid down.

यावदिष्टकं परिश्रितः परिनिधाय ॥१३॥

13. Having laid down, the enclosing stones as many as there are bricks (in a fire-hearth) round (each of the fire-hearth)s[1],

1. Cp. ŚB IX.4.3.9.

पुरीषं च तूष्णीम् ॥१४॥

14. he (strews) loose soil (on each of the hearths) silently[1].

1. Without reciting any formula.
Cp. ŚB IX.4.3.10.

अनुदेशाद्या पुरोडाशस्विष्टकृतोऽभिषेचनीयवत् ॥१५॥

15. The rites beginning with assigning (*anudeśa*)[1] upto the Sviṣṭakṛt (-offering) of the sacrificial bread (in connection with the animal-sacrifice to Agni and Soma) are to be done in the manner of (those rites in) the Abhiṣecanīya (-rite)[2].

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1. In this rite the Adhvaryu, standing to the east of the door of the Sadas, assigns the Āhavanīya, the place of Bahiṣpavamāna etc. See VIII.6.23. The "assignment" consists of looking at a particular detail, identifying it as such and addressing it with one of the formulae (in sequence) beginning with VS V. 32.
2. The Abhiṣecanīya-rite is a part of the Rājasūya-sacrifice. All the rites included there in this connection are to be performed now. For those rites see XV.4. 4-14. For this Sūtra cp. ŚB IX.4.3.15.

अग्नियोजनं प्रातरनुवाकमुपाकरिष्यन्परिधीनालभ्य यथापूर्वमग्निं युनज्मीति ॥१६॥

16. While about to bespeak[1] the morning-litany, (the Adhvaryu) yokes the fire(-altar) after having touched the enclosing sticks (*paridhi*) as previoulsy (i.e. in the same order in which he placed them)[2] each with one of the verses beginning with *agniṁ yunajmi* (VS XVIII.51-53)[3].

1. i.e. when he is about to call on the Hotṛ-priest to "recite to the gods, the early coming". Then the Hotṛ recites the morning-litany (for details see IX.1.10-14).
2. The enclosing sticks are placed near the Āhavanīya-fire in the following order: (*a*) along the west side. This stick is considered to be the middle one. For it is in the middle as far as the southern and northern sticks are considered. (*b*) along the south side. (*c*) along the north side (cp. II.8.1.). These sticks are to be touched now in the same order.
3. Cp. ŚB IX.4.4.1-7.

आग्निमारुतस्तोत्रपुरस्ताद्विमोचनं परिधिषन्ध्योर्दिवो मूर्धेति (१८.५४) प्रत्यृचम् ॥१७॥

17. He unyokes (the fire-altar) prior to (bespeaking) the Āgnimāruta-stotra[1], on the two joint-points[2] each time with one of the verses (in sequence) beginning with *divo mūrdhā* (VS XVIII. 54-55)[3].

1. ŚB IX.4.4.10 calls it Yajñāyajñiya-stotra.
2. In this rite, he touches the joint-points one after another.

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The joint-points are : (*a*) where the southern and the western (i.e. the middle) enclosing sticks join. (*b*) where the nothern and the western enclosing sticks join.

3. Cp. ŚB IX.4.4.10-14.

प्रायणीयेऽतिरात्रे युक्त्वोदयनीये विमोकमेके ॥१८॥

18. Some unyoke[1] (the fire-altar) on the Udayanīya (day) after having it yoked on the Prāyaṇīya Atirātra.[2]

1. ŚB IX.4.4.15-17, this practice is mentioned but then rejected.
2. This Sūtra seems to refer to the yoking and unyoking of fire in a sacrificial session. Some yoke the fire on the Prāyaṇīyā (introductory, first Soma-pressing day) and unyoke on the Udayanīyā (concluding, last Soma-pressing day). ŚB IX.5.1.15 rejects this practice. According to it the yoking and unyoking should be done on every day.

अध्वरसमिष्टयजुरन्त इष्टो यज्ञ इति (१८.५६-५७) प्रत्यृचमपरे॥१९॥

19. At the end of the (Soma)-sacrificial Samiṣṭayajus (-offerings)[1] he offers two additional (Samiṣṭayajus-offerings)[2] each one with one of the verses (in sequence) beginning with (*iṣṭo yajñaḥ*) (VS XIII. 56-57)[3].

1. For these see X.8.11.
2. These are the additional and special for the fire-altar.
3. Cp. ŚB IX.5.1.30-33.

पशुपुरोडाशमन्वनूबन्ध्यस्य देविकाहवींषि निर्वपति यजप्रैषाणि॥२०॥

20. After the bread in connection with the animal-sacrifice viz. Anūbandhyā[1], he pours out (the oblation-material) for the oblations to Devikās (Goddesses) for which the summon (*praiṣa*) consists of "*yaja* (= recite the offering verse)"[2].

1. This animal-sacrifice consists of killing a barren cow to Mitra and Varuṇa (see X.9.12).
2. *yajapraiṣāṇi* - There is a slight difference in the "sum-

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mon (praiṣa)" to be made at the time of the animal-sacrifice. The Adhvaryu utters the summons *anubrūhi* and *praiṣya*. By the former he calls on the Hotṛ to recite the invitatory prayer to the deity concerned; and by the latter he calls on to the Maitrāvaruṇa-priest to "urge" the Hotṛ to recite the offering prayer. In an iṣṭi, on the other hand, the Adhvaryu utters the summons *anubrūhi* and *yaja*. By the former he calls on the Hotṛ to recite the invitatory prayer to the deity concerned and by the latter he calls on him (the Hotṛ) to recite the offering-prayer. In the offering to Devikās which is in the context,the summons *anubrūhi* and *yaja* are to be used. For it is an *iṣṭi* (offering) in its technical sense (cp. ŚB IX.5.1.40; cp. also ŚB IX.4.3.15). The Devikā-offerings in the Rājasūya also are said to be with *yaja* as a summon (see XV. 4.4). For this Sūtra cp. ŚB IX.5.1.34.

अनुमतिराकासिनीवालीकुहूभ्यश्चरवो धात्रो द्वादशकपालः सर्वहुतः ॥२१॥

21. In the offerings to Devikās there are paps to Anumati, Rākā, Sinīvālī and a sacrificial bread to be offered all at once to Dhātṛ[1].

1. Cp. ŚB IX.5.1.38.

हृदयशूलान्ते स्रुवाहुतीर्जुहोति यदाकूतादिति (१८.५८-६५) प्रत्यृचमष्टौ ॥२२॥

22. At the end of the heart-spit[1], he offers eight offerings with dipping spoon (*-sruva*) each one with one of the formulae (in sequence) beginning with *yadākūtāt* (VS XVIII. 58-65)[2].

1. *hṛdayaśūla* :- This rite here is a part of the Anūbandhyā-animal-sacrifice refered to in Sūtra 20. This rite consists of roasting the heart of the animal on a spit prior to its being offered (cp. VI.7.14). The spit is then buried at a place where "dry and moist meet". Or the spit may be burried in front of the sacrificial post (*yūpa*) after pouring a vessel of water there (see VI.10.1-4). The *hṛdayaśūla* and the *śūlāvabhṛtha* rites are performed in

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an independent animal sacrifice (which is not a part of a Soma-sacrifice) but not in animal-sacrifices for Agni and Soma or for Agni (which are parts of a Soma-sacrifice). Cp. ŚB III. 9.1.8-10.

2. Cp. ŚB IX.5.1.41-51.

चित्रोऽसीति चित्यनाम कृत्वोपतिष्ठते। ये अग्नय इति (१८. ६७) ।२३॥

23. Having given a name to the (fire-altar-) building, with "you are Citra[1] (Bright)", he stands (worshipping) near it with *ye'gnayaḥ*...(VS XVIII.67)[2].

1. Cp. ŚB VI.1.3.20. 2. Cp. ŚB IX.5.1.52-53.

पयस्या मैत्रावरुणी तूपरमिथुनदक्षिणोदवसानीयान्ते॥२४॥

24. At the end of the Udavasānīyā (-offering)[1], a dish of clotted milk (*payasyā*) (is to be offered) to Mitra and Varuṇa[2] and a couple of hornless (he-goats) is to be given as a sacrificial gift.

1. This is the concluding offering in a Soma-sacrifice. For it see X.9. 17-20.
2. Cp. ŚB IX.5.1.54.

वर्षत्यसरणमतः ॥२५॥

25. Hence forth[1] (i.e. after the fire-altar is built) no wandering while it is raining.

1. In Sūtras 25-32 rules to be observed by the sacrificer who has built a fire-altar are given.

पक्ष्यभोजनम् ॥२६॥

26. No eating of a bird.[1]

1. Cp. ŚB X.1.4.13 which mentions this prohibition as an opinion of some, but itself allows eating.

सवर्णोपायी ॥२७॥

27. He may approach a *savarṇā*[1] woman only.

1. i.e. according to the commentators a woman belonging to twice born castes (viz. Brāhmaṇa, Kṣatriya and Vaiśya) only and not a Śūdra one.

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द्वितीये स्वामेव ॥२८॥

28. After the second (performance of the fire-altar-building, the sacrificer may approach) one's own[1] only.

1. i.e. according to the commentators, "one belonging to one's own caste."

तृतीये न कां चन ॥२९॥

29. After the third (performance) not anyone.

यावज्जीवं व्रतान्यविशेषात् ॥३०॥

30. Those vows (*vratas*) are to be observed as long as he lives, because there is no specification[1] (about the duration of them in the sacred texts).

1. This view is refuted in the next-Sūtra.

संवत्सरं वा कालस्यानवसितत्वात् ॥३१॥

31. They are, howevr, to be observed for a year (only) because the time is endless[1].

1. So if no definite period is mentioned, that does not mean that the vows are to be observed endlessly; for, it is impracticable.

तद्व्रतश्रुतेश्च ॥३२॥

32. And because there is a sacred text about that vow[1] (in another context).

1. Cp. ŚB V.5.3.2 where it is specified that the vows in connection with the the Abhiṣecanīya-rite which is a part of the Rājasūya-sacrifice are to be observed for a year. In the course of the Fire-altar-rite also there is an *abhiṣeka* (sprinkling upon) and some other similar rites. So the vows here also should be performed for a year only.

चित्याशक्तौ पुनः सोमेज्यायां स्वयमातृण्णाविश्वज्योतिर्ऋतव्यानामन्यतमाः ॥३३॥

33. If one is unable to build (a fire-altar for a second time), at the time of performing a Soma-sacrifice again, one may lay down either the Svayamātṛṇṇā (naturally

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perforated bricks) or the Viśvajyotis(bricks) or the Ṛtavyā (-bricks)[1].

1. Cp. ŚB IX.5.1.58-60.

पुनश्चितिम् ॥३४॥

34. (Or one may build only) the Punaściti[2].

1. For Punaściti see XVII. 12.19.
2. Cp. ŚB IX.5.1.61.

अचयनं वा ॥३५॥

35. Or one may rather not build (a fire-altar at all, after having built it once)[1].

1. Cp. ŚB IX.5.1.61.

चित्यस्याहवनीयाभिसम्पत्तेः ॥३६॥

36. For the (Agni) Citya (to be built) has become the Āhavanīya[1].

1. Even when one builds the fire-altar for the first time, his Āhavanīya-fire becomes the built up fire-altar permanently. So no need of building fire-altar again.

It seems that ŚB does not favour the building of fire-altar, after one has built it once, although it indicates this practice (IX.5.1.61). Kātyāyanaśrautasūtra (see 28-31 and 34) allows optional practice of building the altar again. It also allows the substitutes in case one is not able to build an altar again (see Sūtras 33-34). For this Sūtra cp. ŚB IX.5.1.61.

Sautrāmaṇī

XIX. 1.

ब्राह्मणयज्ञः सौत्रामण्यृद्धिकामस्य ॥१॥

1. Sautrāmaṇī is a sacrifice for a Brāhmaṇa[1], who is desirous of prosperity[2].

1. Cp. ŚB XII.9.1.1. 2. Cp. ŚB XII.7.2.2.

अग्निचित्सोमयाजिसोमातिपूतसोमवामिनाम् ॥२॥

2. (It can also be performed) for one who has built fire (-altar-building), one who has performed a Soma-

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sacrifice, one who is purged by Soma or one who has vomitted Soma.

राज्ञोऽपरुद्धस्य ॥३॥

3. (It can also be performed) for a king who has been expelled[1] (from his kingdom).

1. *aparuddha.* Cf. ŚB XII. 9.1.1ff

अलम्पशोरपशोः ॥४॥

4. (It can also be performed) for one who deserves (to have) cattle, but does not have[1].

1. Cp. ŚB XII. 7.2.2.

आदित्यश्चरुः ॥५॥

5. A pap is to be offered to Aditi (in the beginning).

1. ŚB XII. 9.2.11.

अन्ते च ॥६॥

6. And also at the end[1] (a pap is to be offered to Aditi).

1. Cp. ŚB XII.9.2.11: *ādityaṁ caruṁ yakṣyamāṇo nirvapati ādityamījānaḥ* (one should pour out (rice) for Aditi, when one is going to sacrifice (in the near future, i.e. in the beginning of the sacrifice) (and one should do the same) when one has performed the sacrifice)". The word *ījānaḥ*, although means "one who is offering", should be taken to mean "one who has offered," i.e. "at the end". (Cf. Karka's commentary on this Sūtra). Eggeling, *SBE*, 44, p.268, does not translate the word *ījānaḥ* in ŚB XII.9.2.11.

आमिक्षाया वा पूर्वः ॥७॥

7. Or (this pap may be offered) prior to the milk-mess (*āmikṣā*)[1].

1. which is offered to Mitra and Varuṇa and also forms one of the concluding rites: Cf. XIX. 5.21. Thus the Āditya-pap can be offered either before or after the milk-mess to Mitra and Varuṇa.

धेनुर्दक्षिणा ॥८॥

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8. Cow[1] is the sacrificial gift (for the offering of pap to Aditi)[2].

1. For details see Sūtras 9 and 10.
2. Cp. ŚB XII. 9.2.11.

वत्सः पूर्वे ॥९॥

9. In the case of the earlier (pap)[1] a calf (is to be given as a sacrifical gift)[2].

1. Viz. the pap offered in the beginning of the sacrifice.
2. Cp. ŚB XII. 9.2.11.

मातोत्तरे ॥१०॥

10. (And) the mother (cow, of that calf is to be given as a sacrificial gift) in the latter (offering of pap to Aditi)[1].

1. Cp. ŚB XII. 9.2.11.

अभ्यादधामीति (२०.२४-२६) प्रत्यृचमाहवनीये तिस्रः समिधोऽभ्यादधाति ॥११॥

11. He puts three kindling sticks in the Āhavanīya-fire each one with one of the verses beginning with *abhyādadhāmi* (VS XX. 24-26) (in sequence).

सत्यवादी ॥१२॥

12. The sacrificer should speak truth[1].

1. During the performence of Sautrāmaṇī, the sacrificer has to observe this vow. For this Sūtra cp. ŚB XII. 8.2.2.

हुतोच्छिष्टभक्षः ॥१३॥

13. (And) consume (only) the remaining (milk after it) has been offered[1].

1. in the Agnihotra. For this Sūtra cp. ŚB XII. 8.2.6.

चतूरात्रम् ॥१४॥

14. (This sacrifice lasts for) four nights[1].

1. i.e. four days.

अग्निहोत्रं जुहोति ॥१५॥

15. (The sacrificer himself) offers the Agnihotra.

ऐन्द्रः पशुः ॥१६॥

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16. There is a victim (to be offered) to Indra[1].
    1. Cp. ŚB XII. 7.2.3.

चरुपश्चोर्विपर्यासमेके ॥१७॥

17. Some make the reversion of the pap and victim[1].
    1. Thus the sequence according to them is first the victim to Indra and then the pap to Aditi.

अन्तःपात्यस्थाने चर्मणि सुरासोमविक्रयिणः सीसेन शष्पक्रयस्तोक्मानामूर्णाभिर्लाजानां सूत्रैः सुरासोमविक्रयिन् क्रय्यास्ते सुरासोमा३ इत्यामन्त्र्य सर्वेषु ॥१८॥

18. On the hide (of an ox spread on) the place of the Antaḥpātya[1] (-peg), (the Adhvaryu) makes, from the vendor of liquor and Soma, purchase of malted rice (*śaṣpa*), malted barley (*tokma*) and fried rice-grain, with (the price of) lead, (sheep's) wool, and threads (respectively), in every case having invoked, "O Vendor of liquor and Soma, are your liquor and Soma for sale"[2].
    1. For this see the note on XVII.3.17.
    2. Cp. ŚB XII. 7.2.10.11.

क्लीबादेके ॥१९॥

19. Some purchase (these things) from a eunuch[1].
    1. ŚB XII 7.2.12 mentions this practice but rejects it.

दक्षिणेन हृत्वा नग्नहूचूर्णानि कृत्वा तांश्च व्रीहिश्यामाकौदनयोः पृथगाचामौ निषिच्य चूर्णैः संसृज्य निदधाति तन्मासरम्॥२०॥

20. Having carried them by the southern (door), after having made the fermentation (spices)[1], having poured the (hot) waters (in which) rice and Śyāmāka[2] (were cooked) saparately (in two pots) and having mixed (the waters) with the flours[3], he keeps the Māsara[4] (in the fire-house).
    1. These are called *nagnahu*. The details of these are supplied by Mahīdhara while commenting upon VS XIX.1.
    2. Cultivated millet (panicum frumentaceum).

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3. malted rice, malted barley and fried rice.
4. This is the technical name of that water mixed with flour.

ओदनौ चूर्णमासरैः संसृज्य स्वाद्वीं त्वाशुना त इति (१९.१; २०.२७) त्रिरात्रं निदधाति ॥२१॥

21. Having mixed the paps with flours, with *svādvīṁ tvā...* (VS XIX. (1), and then that mixture with *māsara,* with *aṁśunā te...*(VS. XX. 27), he keeps (that mixture) in a pit, in the south-west corner of the Śālā, for three nights[1].

1. Cp. ŚB XII. 7.3.5.

एकस्याः पयसापाकृतेनाश्विनेन परिषिञ्चति परीतो षिञ्चतेति (१९.२) ॥२२॥

22. He pours the milk of a (cow) touched with a formula refering to Aśvins[1], with *parīto ṣiñcatā...*(VS XIX.2)[2].

1. viz. *aśvibhyām apākaromi.* The touching indicates the removal of a calf.
2. Cp. ŚB XII. 8.2.11-12.

शष्पचूर्णानि चावपति ॥२३॥

23. And puts the flour of malted rice (in the liquor)[1].

1. The activities mentioned in Sūtras 22 and 23 are done on the first day.

सारस्वतेन द्वयोः प्रातः ॥२४॥

24. The milk of two[1] (cows touched) with (a formula refering) to Sarasvatī (he pours in the liquor) in the morning[1].

1. Cp. ŚB XII. 8.2.11.

तोक्मचूर्णानि च ॥२५॥

25. And (he puts) the flour of barley (in the liquor)[1].

1. The activities mentioned in Sūtras 24 and 25 are to be done on the second day.

ऐन्द्रेणोत्तमे तिसृणाम् ॥२६॥

26. On the last[1] (day, he pours the milk) of three[2] (cows touched) with (a formula refering to) Indra.

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1. Third. 2. Cp. ŚB XII. 8.2.11.

लाजचूर्णानि च ॥२७॥

27. And (then he pours) the flour of fried grains in the liquor.

XIX. 2.

वेदी मिमीते वरुणप्रघासवत् ॥१॥

1. (The Adhvaryu) measures the two altars as in the case of Varuṇapraghāsa (rite)[1].

1. For the two altars in the Varuṇapraghāsa-rite which froms a part of the Cāturmāsya-sacrifices, see V.3.9ff. Thus here also there are two altars, one to the north and the other to the south. The nothern is measured by the Adhvaryu and the southern by the Pratiprasthātṛ. Cp. ŚB XII. 7.3.7.

प्रक्रमतृतीयेनावृत्तेनोत्तरा सोमवत् ॥२॥

2. (He measures) the northern (altar) by means of a (measurement like stick etc.) measuring one-third *prakrama*[1] repeated (*āvṛtta*) in a way similar to that in a soma-sacrifice[2].

1. *Prakrama* literally means a measurment of the length of a step; but here it is understood as "the field measured by a step."
2. For the measurements of the Mahāvedi in a Soma-sacrifice, see VIII.3.8-11. The size of the Uttaravedi is one-third of the size of the Mahāvedi in a Soma-sacrifice.

तयोः पश्चात्खरौ करोति ॥३॥

3. To the west of them[1], he prepares two mounds (*khara*)[2].

1. The two altars. 2. For the Kharas in general cp. VIII.5.29.

श्वः प्रणयनीयाधानादि करोत्याऽऽज्यासादनात् ॥४॥

4. On the next[1] day, he does the activities beginning with putting[2] of (wooden sticks in the original Āhavanīya-fire) to be led forward[3] upto placing of ghee[4].

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1. Fourth. 2. For this activity see VIII.6.30.
3. Fire is carried forward (east-wards) from the original Āhavanīya-fire to the Uttaravedi.
4. For this see VIII.7.17.

स्प्यादि करोति दक्षिणस्यां वरुणप्रघासवत्॥५॥

5. (The Pratisprasthātṛ) does the activities beginning with (drawing a line with) the sacrificial sword[1] in the same way as in the case of Varuṇapraghāsa (-rite)[2].

1. The Pratiprasthātṛ draws a line with the sacrificial sword (*sphya*) starting from the Āhavanīya-fire upto the right hip of the southern altar.
2. For this see V.4.9.

सौरमेवास्याम् ॥६॥

6. On this (viz. Southern altar) (the ritual connected with Surā (-scoops)[1] only (should be performed).

1. Cp. ŚB XII. 9.3.12; 15.

श्वभ्रं खात्वा खरमपरेण चर्मावधाय परिस्रुतमासिच्य कारोतरमवदधाति कारोतराद्वा चर्मणि मन्त्रलिङ्गात् पूतामादत्ते सिञ्चन्ति परिषिञ्चन्तीति (२०.२८)॥७॥

7. Having dug a pit to the west of the mound (*khara*), then having put down a hide (of bull over it), then having poured the Parisrut[2] there, he lays down a strainer[3] (and obtains liquor)-or rather, (he obtains liquor) form the strainer on the hide[4], because of the indication for this in the formulae[5]–and then he takes the clean (liquor) with *siñcanti pariṣiñcanti*... (VS XX.28).

1. Out of the two mounds (see Sūtra 3), the mound near the southern altar is meant here: see Karka's commentary.
2. Unstrained liquor.
3. *Kārotara* : This is made of bamboo. Then the clean liquor percolates through the holes and the dregs remain below.
4. In this case the strainer is kept on the hide and the

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unstrained liquor is poured on it, so that the liquor flows through the skin.

5. Kātyāyana prefers the latter alternative because it has been indicated in a formula from VS. This formula is VS XIX.82. In it Aśvins are refered as "holding (liquor) *on the hide of bulls* by means of a strainer"

सते पुनाति गोऽश्ववालवालेन पुनाति ते परिस्रुतमिति (१९.४) ॥८॥

8. He purifies it (further) in a pot (*sata*)[1] by means of a whisk of a cow and horse-hair with *punāti te parisrutam....* (VS XIX.4)[2].

1. This is made of Palāśa-wood.
2. Cp. ŚB XII. 7.3.11.

वायोः पूत इति (१९.३) सोमातिपूतस्य ॥९॥

9. With *vāyoḥ pūtaḥ...* (VS XIX.3) he purifies (the liquor) for him who is purged by Soma[1].

1. Cp. ŚB XII. 7.3.9.

प्राङिति (१९.३) तद्वामिनः ॥१०॥

10. With *prāṅ...*(VS XIX.3) he purifies the liquor for him who has vomited it (Soma)[1].

1. Cp. ŚB XII. 7.3.10.

उत्तरस्यां पयो वैतसेऽजाविलोमपवित्रेण ब्रह्म क्षत्रमिति (१९.५) ॥११॥

11. (He purifies) milk on the northern altar in (a pot made of) reed, by means of a strainer (*pavitra*) (made of goat's and sheep's hair, with *brahma kṣatram...*(VS XIX.5)[1].

1. Cp. ŚB XII. 7.3.12.

ब्रह्मानुमन्त्रणमध्वर्यो अद्रिभिरिति (२०.३१) ॥१२॥

12. The Brahman-priest should address (the milk while being purified) with *adhvaryo adribhiḥ...* (VS XX. 31).

पयोग्रहान्गृह्णाति कुविदङ्गेति (१९.६) ॥१३॥

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13. (The Adhvaryu) draws the milk-scoops[1], with *kuvidaṅga...* (VS XIX.6)[1].

1. Cp. ŚB XII. 7.3.13.

पृथगुपयामयोनी ॥१४॥

14. The *Upayāma* and *Yoni* are uttered[1] separately (for each of the three scoops).

1. At the time of drawing any scoop (*graha*), a formula *upayāmagṛhīto'si...* is uttered at the time of drawing and at the time of setting down it (after it has been drawn) the formula *eṣa te yoniḥ* is uttered. These two formulae are mentioned by the words *upayāma* and *yoni* respectively, in the present Sūtra. For these formulae see VS XIX. 6.

खरयोः सादनम् ॥१५॥

15. The setting down (of the scoops) (is to be done) on the mounds[1].

1. The scoops of milk are set down on the northern mound while the scoops of liquor, on the southern mound.

आश्विनमाश्वत्थेन ॥१६॥

16. (He scoops) for Aśvins with (a cup) made of Aśvattha (ficus religiosa) (-wood).

गोधूमकुवलचूर्णानि चावपति तेजोऽसीति (१९.९) ॥१७॥

17. He puts (in it) flours of wheet and big jujube (*kuvala*) with *tejo'si...*(VS XIX.9).

सारस्वतमौदुम्बरेणोपवाकबदरचूर्णानि च वीर्यमसीति (१९.९) ॥१८॥

18. (He scoops) for Sarasvatī with (a cup) made of Udumbara (ficus glomerata-wood and (puts in it) the flours of Indra-grain (Upavāka) and small jujube (Badara) with *vīryamasi...* (VS XIX.9).

ऐन्द्रं नैयग्रोधेन ॥१९॥

(He draws) for Indra with (a cup) made of Nyagrodha (ficus indica)(-wood).

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यवकर्कन्धुचूर्णानि च बलमसीति (१९.९) ॥२०॥

19. And (puts) the flours of barley and forest-jujube (*badara*) (in it) with *balamasi*...(VS XIX.9).

स्थालीभिः सौरान्नाना हि वामिति (१९.७) व्यत्यासम् ॥२१॥

21. Alternately[1], he draws the liquor (scoops), by means of pots (*sthālī*), with *nānā hi vām*... (VS XIX.7)[2].

1. Thus first a milk-scoop is to be drawn then a liquor-scoop, then the second milk-scoop and then the second liquor-scoop and finally the third milk-scoop and then the third liquor-scoop.
2. Cp. ŚB XII. 7.3.15.

पयोग्रहान्वा पूर्वम् ॥२२॥

22. Or[1] first (all the three) milk-scoops (and then all the three liquor-scoops).

1. ŚB XII. 7.3.15f, this practice is rejected.

सुराग्रहाञ्छ्रीणात्योजोऽसीति (१९.९) वृकव्याघ्रसिंहलोमभिः प्रतिमन्त्रं मिश्रैः ॥२३॥

23. He mingles the (three) liquor-scoops with the mixed hair of wolf, tiger, and lion; each (scoop) with one of (the three) formulae (in sequence), beginning with *ojo'si* (VS XIX.9)[1].

1. Cp. ŚB XII. 7.3.19.

एके यथासंख्यम् ॥२४॥

24. Some mingle according to the sequence[1].

1. Thus in the liquor in the first pot, they mingle the hair of wolf, in the second the hair of tiger, and in the third the hair of lion.

सोमो राजेत्यनुवाकेन (१९. ७२-७९) ग्रहानुपतिष्ठते युगपत् ॥२५॥

25. He stands near all the (six) scoops worshipping them simultaneously, with the section beginning with *soma rāja* (VS XIX. 72-79).

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चतुर्भिर्वा पयोग्रहाञ्छेषेण सौरान् ॥२६॥

26. Or (he stands near worshipping) the milk-scoops with four (verses)[1] and the liquor (-scoops) with the remaining[2].

1. VS XIX.72-75. 2. VS XIX.76-79.

दीक्षावत्पावयतो ऽन्तःपात्ये श्येनपत्राभ्यां या व्याघ्रमिति (१९.१०) ॥२७॥

27. The Adhvaryu and the Pratiprashthātṛ purify (the sacrificer who is standing) on the Antaḥpātya[1], in the same manner as at the time of Dīkṣā (consecration-ceremony)[2] by means of two feathers of falcon with *yā vyāghram*... (VS XIX.10)[3].

1. For Antaḥpātya, see note on XVII.3.17.
2. For the purification in the Dīkṣā-rite see VII.3.1. Thus the Adhvaryu and the Pratiprasthātṛ purify the sacrificer twice above, and twice below the navel. The same is to be done now.
3. Cp. ŚB XII. 7.3.21-22.

अग्निं प्रेक्षयति यदापिपेषेति (१९.११) ॥२८॥

28. (The Adhvaryu) makes him (the sacrificer) see the fire[1] with *yadā pipeṣa*...(VS XIX.11).

1. The fire on the Uttaravedi.

पयोग्रहसंमर्शनं सम्पृच स्थेति (१९.११) ॥२९॥

29. With *sampṛcaḥ stha*... (VS XIX.11), (the sacrificer) touches the milk-scoops[1].

1. Cp. ŚB XII. 7.3.22.

विपृच स्थेति (१९.११) सौराणाम् ॥३०॥

30. With *vi pṛcaḥ stha*... (VS XIX.11) (the sacrificer) touches the (scoops) of liquor[1].

1. Cp. ŚB XII. 7.3.22.

XIX. 3.

अभ्र्यादि करोति ॥१॥

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1. (The Adhvaryu) does (the activities) beginning with the (taking of the) spade[1].

1. For these activities forming a part of an animal-sacrifice see VI.2.8ff.

अश्विनोऽजो धूम्रः ॥२॥

2. (There is) a grey (*dhūmra*) he-goat for Aśvins[1].

1. Cp. ŚB XII. 7.2.3.

सारस्वतो मेष ऐन्द्र ऋषभो मध्ये यूपो दक्षिणोत्तरावैन्द्रवायोधसयोः ॥३॥

3. (There is) a ram for Sarasvatī, and a bull for Indra[1], the sacrificial post (for all these victims should be) in the middle[2] (and the sacrificial posts) for (the victims for) Indra and Vayodhas (should be) in south and north (respectively)[3].

1. Cp. ŚB XII. 7.2.3.
2. In the middle of the posts of the victims for Indra and Vayodhas.
3. Cp. ŚB XII. 9.3.16.

वपामार्जनान्ते ग्रहानादाय पूर्ववदनुवाचनं सुरासोमेभ्योऽनुब्रूहीति ॥४॥

4. At the end of cleansing (themselves of the priests etc. that follows the ritual) of the omentums (*vapāmārjana*), having drawn the scoops, the Adhvaryu makes the Hotṛ to recite *anuvākyā* (using the same words) as before[1] (and then saying), "recite the invitatory verse for the liquor and Soma."

1. In the same manner as described at the time of dealing with the Sautrāmaṇī in the Rājasūya (Cf. XV.10.14). Thus at the time of making the Hotṛ recite the invitatory verse, the Adhvaryu utters the names of the deities together. Thus he says, "recite the invitatory verse for the liquor and Soma (to be offered) to the Aśvins, to Sarasvatī, and to Indra Sutrāman".

सप्रैषं तु ॥५॥

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5. (The Adhvaryu summons the Pratiprasthātṛ), however with the word "*Praiṣya*"[1].

1. In the Sautrāmaṇī which forms a part of Rājasūya, the Adhvaryu uses the word *yaja* (= recite the offering verse). In this Sautrāmaṇī, however, he uses the word *praiṣya* (= urge the Hotṛ to recite the offering verse). The word *yaja* is addressed to Hotṛ while the word *praiṣya* is addressed to the Maitrāvaruṇa.

प्रस्थितमिति च ॥६॥

6. And he also utters the word *prasthita* (brought forward)[1].

1. Thus the summon to be given by the Adhvaryu to the Maitrāvaruṇa will be of the following type "Give summon (to the Hotṛ for reciting) (*praiṣya*) to the liquor and Soma brought forward (*prasthita*) for Aśvins, for Sarasvatī, and for Indra Sutrāman".

त्रिपशोः सर्वम् ॥७॥

7. All (the activities in connection with the sacrifice of) the three victims (should consist of the word) (*prasthita*) (=brought forward).

सुरावन्तमिति (१९.३२) जुहोति ॥८॥

8. With *surāvantam*... (VS XIX. 32), he (the Adhvaryu) offers (the three cups of milk)[1].

1. Cp. ŚB XII. 8.1.2.

पालाशैः सौरान्न मृन्मयमाहुतिमानश इति श्रुतेर्यस्त इति (१९.३३) ॥९॥

9. (The Pratiprasthātṛ offers) the liquor[1] by means of vessels of Palāśa (butea frondosa) (-wood)[2] - (and not by means of earthen pots) because there is a sacred text meaning "an earthernware does not hold the offering"[3] – with *yaste*... (VS XIX. 33).

1. He offers in the fire on the southern altar.
2. Cp. ŚB XII.7.2.35 where some supernumerary or additional (*upaśaya*) utensils of Palāśa-wood are prescribed to be prepared.

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3. This statement is found in TS II.5.4.3. Thus the offerings are to be made by means of wooden vessels and not earthen ones.

अध्वर्युः प्रतिप्रस्थाताग्नीद्यमाश्विनेत्याश्विनं (१९.३४) भक्षयन्ति द्विर्द्विरावर्तम् ॥१०॥

10. The Adhvaryu, the Pratiprasthātṛ and the Agnīdh drink of the Āśvinā (-milk-scoop) each one twice having brought back (*āvartam*)[1] with *yam aśvinā*... (VS XIX.34)[2].

1. Thus first the Adhvaryu, then the Pratiprasthātṛ, then the Agnīdh and then having brought back again the Adhvaryu etc.
2. Cp. ŚB XII. 8.1.2f; 2.22; 26.

होतृब्रह्ममैत्रावरुणाः सारस्वतमाश्विनवत् ॥११॥

11. The Hotṛ, Brahman and Maitrāvaruṇa (drink) of the Sārasvata (-milk-scoop) in the same manner as that of the Āśvina[1].

1. Cp. ŚB XII. 8.2.23; 27.

शेषं शेषमासिञ्चमासिञ्चत्युत्तरे पूर्वस्य ॥१२॥

12. Each time, he pours the remaining portion of the earlier (cup) in the latter (cup)[1].

1. Thus the remaining portion of the Āśvina-scoop is poured into the Sārasvata-scoop and the remaining portion of the Sārasvata-scoop is to be poured into the Aindra-scoop. For this Sūtra cp. ŚB XII. 8.2.25.

ऐन्द्रं यजमानः ॥१३॥

13. The sacrificer (drinks) of the Aindra (-milk-scoop)[1].

1. Cp. ŚB XII. 8.2.24; 28.

यदत्रेति (१९.३५) सौरान्भक्षयन्ति यथाभक्षितं प्राचीनावीतिनो दक्षिणतः ॥१४॥

14. To the south (of the sacrificial place), with their sacrificial threads on their right shoulders, they drink of the scoops of liquor, with[1] *yadatra*... (VS XIX.35) in the same manner as (they have) drunk (of the milk-scoops)[2].

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1. Cp. ŚB XII.3.1.5.
2. The order of drinking, the two times drinking, and the pouring of the remnants–all these details are the same.

प्राणभक्षमेके ॥१५॥

15. Some drink (of the liquor) through smelling (only)[1].

1. Cp. Māśs V.2.4.29.

परिक्रीतो वा वैश्यराजन्ययोरन्यतरः ॥१६॥

16. Or, a hired one, either a Vaiśya or a Rājanya (drinks of the liquor)[1].

1. ŚB XII. 8.1.6 this view is mentioned but rejected.

अङ्गारेषु वा बहिष्परिधि दक्षिणतो जुहोत्याश्विनमुत्तरे मध्यमे सारस्वतमैन्द्रं दक्षिणे पितृभ्य इति (१९.३६) प्रतिमन्त्रम् ॥१७॥

17. Or[1], he[2] offers (the liquor) on (three) burning coals outside the enclosing stones towards the south (of the sacrificial place); (he offers) the Āśvina-scoop on the northern (coal); the Sārasvata-scoop on the middle (coal) and the Aindra-scoop on the southern (coal) each one with one of the three formulae (in sequence) beginning with *pitṛbhyaḥ* (VS XIX.36)[3].

1. There are thus in all four alternatives of disposing of the liquor after it has been offered in the fire on the southern altar. Thus it may be consumed by the priests and the sacrificer or may be merely smelled by them or may be drunk by a hired person or may be offered on the three coals shifted from the fire on the southern altar towards the south of the sacrificial place, outside the enclosing stones (*paridhi*).
2. The Pratiprasthātṛ.
3. Cp. ŚB XII. 8.1.6-7.

अक्षन्पितर इति (१९.३६) प्रक्षालनेनोपसिञ्चति ॥१८॥

18. With *akṣan pitaraḥ*... (VS XIX.30) he pours wash-(water)[1] (on the coals)[2].

1. By means of which the pitcher of liquor and the vessels of liquor are washed.

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2. Cp. ŚB XII. 8.1.8.

पितरः शुन्धध्वमिति (१९.३६) जपति ॥१९॥

19. He mutters *pitaraḥ śundhadhvam*...(VS XIX.36).

कुम्भीमासज्य कुम्भवच्छतवितृण्णां वालपवित्रहिरण्या-न्यन्तर्धाय नवर्चं वाचयति पुनन्तु मेति (१९. ३७-४४) ॥२०॥

20. Having made to hang a pitcher with a hundred holes in the same way as that of the pitcher (in the Sautrāmaṇī forming part of the Rājasūya)[1], having laid in between the tail-whisk[2], strainer, and (a piece of) gold, (the Adhvaryu) makes (the sacrificer) recite nine verses beginning with *punantu mā* (VS XIX.37-44)[4].

1. For this see XV. 10.17-18. Thus the pitcher with a hundred holes is made to hang in the following manner: Two poles are fixed in the ground north and south of the southern fire and a bamboo-stick is laid thereon. A string is fastened to the stick and to this string the pitcher is made to hang.
2. Tail-whisk of a cow and horse.
3. a strainer made out of hair of goat and sheep. The tail-whisk and the strainer are to be put at the bottom of the pitcher. Through these the remaining liquor is let trickle. While it trickles, the Adhvaryu makes the sacrificer utter the nine verses which are addressed to various kinds of ancestors.
4. Cp. ŚB XII. 8.1.9-16.

सोमवतां बर्हिषदामग्निष्वात्तानां च ॥२१॥

21. And (he also makes the sacrificer recite the group of nine verses)[1] belonging to the (ancestors) with Soma[2], the (ancestors) sitting on sacred grass[3], and the (ancestors) consumed in the fire[4].

1. VS XIX. 52-60. 2. VS XIX. 52-54.
3. VS XIX. 55-57.
4. VS XIX. 58-69. For these three kinds of ancestors see ŚB II. 6.1.7. Those who have sacrificed with Soma are the ancestors "with Soma"; those who have gained the

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world of gods by means of cooked sacrificial food offered by them are the ancestors "sitting on the sacred grass" and those ancestors who have offered neither of these sacrifices are those whom fire has consumed, are "consumed in fire".

पूर्ववत्सोमातिपूतश्चेत् ॥२२॥

22. If the sacrificer has been purged by Soma, (he should stand worshipping near the pitcher with a hundred holes) in a similar manner (as described) before[1].

1. For this see XV. 10.18. At the time of standing near the pitcher, VS XIX. 52-60 are recited.

ये समाना इति (१९.४५) यजमानो जुहोति ॥२३॥

23. With *ye samānāḥ*...(VS XIX.45) the sacrificer offers[1].

1. He offers sacrificial butter in the fire on the southern altar. At that time he keeps his sacred thead on his right shoulder.

उत्तरे च यज्ञोपवीत्युत्तरया (१९.४६) ॥२४॥

24. In the northern (fire i.e. fire on the northern altar), with his sacred thread on the left shoulder, he offers with the latter verse[1].

1. viz. VS XIX.48. For this Sūtra cp. ŚB XII. 8.1.20.

अन्वारब्धेषु पयो जुहोति द्वे सृती इति (१९.४७) ॥२५॥

25. While (the priests and the sacrificer) are holding each other from behind, (the Adhvaryu), offers milk with *dve sṛtī*... (VS XIX. 47)[1].

1. Cp. ŚB XII. 8.1.20-21.

शेषं यजमानो भक्षयतीदं हविरिति (१९.४८) ॥२६॥

26. The sacrificer drinks the remnant (milk) with *idaṁ haviḥ*...(VS XIX. 48)[1].

1. Cp. ŚB XII. 8.1.22.

मार्जयन्ते सपत्नीका हिरण्यमन्तर्धाय ॥२७॥

27. Having put gold in between (i.e. in the water)

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(they), including the wife (of the sacrificer), cleanse themselves (with that water) over the pit (*cātvāla*)[1].

1. Cp. ŚB XII. 8.1.22.

XIX. 4.

पशुपुरोडाशान्निर्वपत्यैन्द्रं सावित्रं वारुणं दशकपालम् ॥१॥

1. (The Adhvaryu) pours out (rice for) the animal-sacrificial breads viz. for Indra, for Savitṛ and for Varuṇa– to be prepared on ten potsherds[1].

1. Cp. ŚB XII. 7.2.16-20. The sacrificial bread for Indra should be prepared on eleven and that for Savitṛ on twelve potsherds.

एककपालं चावभृथाय ॥२॥

2. He pours out (rice also for a sacrificial bread) to be prepared on one potsherd for Avabhṛtha (purificatory)-rite[1].

1. This bread is also to be offered to Varuṇa.

आसाद्यैनानाज्यभागौ यजत्यत्र स्विष्टकृद्वनस्पत्योः प्रैषदर्शनात्॥३॥

3. Having placed these (breads) he offers the ghee portions because here (i.e. in the present context) there is the appearance of (the deities of ghee-portions) in the summons (*praiṣa*) for Sviṣṭakṛt and Vanaspati.

1. In the summon which is given by the Maitrāvaruṇa-priest to the Hotṛ-priest, for reciting the offering-verses for Sviṣṭakṛt-offering and offering to Vanaspati, the deities of the ghee-portions viz. Agni and Soma are mentioned. The summon refered to here is VS XXI.46. The view mentioned in the present Sūtra is refuted in the next Sūtra.

यथोक्तं वा मन्त्राणामविधानात् ॥४॥

4. Or rather he should offer the ghee-portions as prescribed in the normal paradigme[1], because the formulae (*mantra*) do not prescribe anything[2].

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1. In the normal paradigme, the ghee portions are offered before the main offering. Accordingly they should be offered, in this sacrifice also before the offering of scoops (see Karka's commentary).
2. The sacred formulae, only accompany the ritual acts. They do not prescribe any act. It is the Brāhmaṇa-texts which prescribe.

त्रयस्त्रिंशतं दक्षिणा ददात्यनुशिशुं च वडवधेनुम् ॥५॥

5. He gives thirty-three[1] Dakṣiṇās (sacrificial gifts) and a mare with a foal[2].

1. Cp. ŚB XII. 7.1.14. 2. Cp. ŚB XII.7.2.21.

एकादशिनिधर्माः पशुगणेषु ॥६॥

6. The same peculiarities (*dharma*)[1] are applicable to the groups of victims (which are valid for the victims) in the group of eleven.

1. Thus the binding etc. There may be either eleven sacrificial posts or one sacrificial post. In Sautrāmaṇī, for the three victims (for Aśvins, Sarasvatī and Indra) there is only one sacrificial post (see XIX.3.3). So the peculiar activities like binding to the post (*niyojana*) etc. are to be done in a similer way to those in an animal-sacrifice where there are eleven victims and one sacrificial post. Other activities like killing etc. are also to be done in the same manner as in the sacrifice where there are eleven victims (for details see VIII.8.28ff).

शमित्रनुशासनप्रभृति वनस्पत्यन्तं कृत्वा सोमासन्दीवदासन्दीं जानुमात्रपादीं वेद्योर्निदधाति क्षत्रस्य योनिरिति (२०.१) ॥७॥

7. After having performed the rites beginning with the instruction to the Śamitṛ (Slaughterer)[1] upto the (offering to) Vanaspati[2], he places a throne-seat like the throne-seat of Soma[3], but with knee-high feet on the two altars[4] with *kṣatrasya yoniḥ...* (VS XX.1)[5].

1. See VI 8.1.
2. See VI.8.20. These are the rites forming part of an animal-sacrifice.

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3. The throne-seat (*āsandī*) is made of Udumbara (ficus glomerata) wood. It is covered with plaited Muñja-grass. Cf. ŚB XII.8.5.5-6. The feet of the throne-seat of Soma are navel-high but the throne-seat here should be knee-high. The other details are common. For the throne-seat of Soma see VIII.9.27.
4. There are four feet to the throne-seat. Out of them two feet should rest on the northern altar and two on the southern.
5. Cp. ŚB XII. 8.3.4-6.

कृष्णाजिनमस्यामास्तृणाति मा त्वेति (२०.१) ॥८॥

8. On it, he spreads a black-antelope's skin with *mā tvā*... (VS XX.1)[1].

1. Cp. ŚB XII. 8.3.9.

तस्मिन्नास्ते यजमानो निषसादेति (२०.२) ॥९॥

9. On it (the skin) the sacrificer sits with *ni ṣasāda*... (VS XX.2)[1].

1. Cp. ŚB XII. 8.3.10.

पादयो रुक्मा उपास्यति राजतं सव्ये मृत्योरिति (२०.२) ॥१०॥

10. (The Adhvaryu then) throws down to his (= sacrificer's) feet two plates : the silver plate (down to) the left (foot) with *mṛtyoḥ*... (VS XX.2)[1].

1. Cp. ŚB XII. 8.3.11.

सौवर्णं शिरस्येके विद्योदिति (२०.२) ॥११॥

11. And the golden one (down to the right foot)– some (put it) on the head–with *vidyot*... (VS XX.2)[1].

1. Cp. ŚB XII. 8.3.11.

खुरैर्वसाग्रहान्द्वात्रिंशतं जुहोति सीसेनेति (१९.८-९५) ॥१२॥

12. He offers thirty-two scoops of fat gravy (of the victims) by means of (thirty-two) hoofs (of bulls) each (two scoops) with one of the formulae (in sequence) beginning with *sīsena*...(VS XIX.80-95)[1].

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1. Cp. ŚB XII. 8.3.13-14.

द्वौ-द्वौ हुत्वा शेषान्त्सते करोति ॥१३॥

13. Having offered two (scoops each time) he pours the remnants (of those scoops) in a bowl[1].

1. It is made of reed (*vaitasa*). For this scoop cp. ŚB XII. 8.3.14-15.

सर्वसुरभ्युन्मृदितं शेषैरभिषिञ्चत्या मुखादवस्त्रावयन्प्रतिदिशं सर्वत्र सावित्रमश्विनोः सरस्वत्या इन्द्रस्येति (२०.३) प्रतिमन्त्रम्॥१४॥

14. To (the sacrificer who is) rubbed with all kinds of sweet smelling substances[1], he sprinkles with the remnants (of fat gravy=*vasā*)[2] upto the mouth, letting (the fat gravy) flow down, in all the sides[3], each time with one of the formulae: *aśvinoḥ... sarasvatyai..., indrasya...* (VS XX.3)[4], uttering the formula addresed to Savitṛ (VS XX.3) (before) every (formula).

1. Cp. ŚB XII. 8.3.16. 2. Cp. ŚB XII. 8.3.12.
3. Cp. ŚB XII. 8.3.17. The Adhvaryu stands in each side and sprinkles.

सर्वाभिश्चतुर्थम् ॥१५॥

15. The fourth time (he Sprinkles) with all the deities[1].

1. i.e. by all the three formulae; of course, the formula to Savitṛ precedes this time also. For this Sūtra cp. ŚB XII. 8.3.18.

महाव्याहृतिभिरेके ॥१६॥

16. Some (sprinkle for the forurth time) with the great utterances[1].

1. *mahāvyāharti– viz. bhūḥ, bhuvaḥ, svaḥ.* ŚB XII.8.3.18 mentions this opinion but rejects it.

उत्तमेन वा ॥१७॥

17. Or with the last formula.[1]

1. viz. one addressed to Indra. In this case also the formula addressed to Savitṛ precedes.

उन्मर्दनमभिषेकेऽवनीयैके ॥१८॥

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18. Some sprinkle the sacrificer after having put the rubbing (-material) in the sprinkling (-material).

यजमानमालभते कोऽसीति (२०.४) ॥१९॥

19. He touches the sacrificer with *kosi*... (VS XX.4).

सुश्लोकेत्यालब्धो (२०.४) ह्वयति ॥२०॥

20. While being touched, (the sacrificer) invokes (some men) with *suśloka*... (VS XX.4.)

अङ्गानि चालभते यथालिङ्गं शिरो म इति (२०.५) प्रतिमन्त्रम्॥२१॥

21. And touches the limbs each with one of the formulae beginning with *śiro me*... (VS XX.5-9) (in sequence) according to the characteristic word[1].

1. The sacrificer touches his limbs in accordance with the words indicating the limbs, in the formula which he recites.

उद्यच्छन्त्येनं शतरुद्रियवत्प्रमाणेषु ॥२२॥

22. (The invoked men) lift him (the sacrificer) up in the measurements similar to those in the Śatarudriya-offering[1].

1. In the Śatarudriya-offering the exclamation *svāhā* is uttered first on the knee-high enclosing stone; then on the navel-high enclosing stone and then on the mouth-high enclosing stone (Cp. XVII.1.2-4). Here the same measurements are to be followed. Thus the invoked men lift him up first knee-high then navel-high, and then mouth-high (Cp. ŚB XII. 8.3.20). The sacrificer is sitting on the throne-seat and he is lifted up along with it.

कृष्णाजिने ऽवरोहति प्रति क्षत्र इति (२०.१०) ॥२३॥

23. (The sacrificer)[1] descends on a black-antelope's skin with *prati kṣatre*.... (VS XX.10)[2].

1. After the throne-seat has been lowered.
2. Cp. ŚB XII. 8.3.21-22.

त्रयस्त्रिंशं वसाग्रहं गृह्णाति यो भूतानामिति (२०.३२)॥२४॥

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24. (The Adhvaryu) takes the thirty-third scoop[1] of fat-gravy with *yo bhūtānām...* (VS XX.32).

1. He does it with a hoof of bull.

आज्यग्रहमाश्वत्थेनैके ॥२५॥

25. Some take a scoop of clarified butter, by means of a (cup) made of Aśvattha (ficus religlosa) (-wood).

XIX. 5

साम प्रेष्यति ॥१॥

1. (The Adhvaryu) summons (the Udgātṛ)[1] to sing a Sāman.

1. According to Karka (on this Sūtra) and Mahīdhara (on VS XX.30) Brahman is to sing the Sāman. But according to Lāṭyāśs V.4.16-19, it is the Udgatṛ who sings and this seems to be more probable.

ऐन्द्र्यां बृहत्यां गायति ॥२॥

2. (The Udgātṛ) sings it (based) on a verse[1] addressed to Indra, in the Bṛhatī-metre[2].

1. VS XX.30. 2. Cp. ŚB XII. 8.3.23-25.

संश्रवसे विश्रवसे सत्यश्रवसे श्रवस इति सर्वे निधनमुपयन्ति॥३॥

3. All[1] join in the finale[2] with *saṁśravase viśravase, satyaśravase*, and *śravase*[3].

1. All the priests and sacrificer.
2. *nidhana* : the final part of a Sāman. The words like *saṁśravase* etc. are the finales of the Sāmans sung by the Udgatṛ and these are to be uttered by all and jointly.
3. Cp. ŚB XII. 8.3.26.

संजित्यै विजित्यै सत्यजित्यै जित्या इति क्षत्रियस्य ॥४॥

4. If the sacrificer is belonging to the Kṣatriya (-class), (then) for him, (the following finales are to be uttered jointly): *saṁjityai, ujjityai, satyajityai, jityai*[1].

1. Cp. Lāṭyāśs V. 4.19.

सम्पुष्ट्यै विपुष्ट्यै सत्यपुष्ट्यै जित्या इति वैश्यस्य ॥५॥

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5. If the sacrificer is belonging to the Vaiśya (-class), (then) for him, (the following finales are to be uttered jointly): *saṁpuṣṭyai, vipuṣṭyai, satyapuṣṭyai, puṣṭyai jityai*[1].

1. Cp. Lāṭyāśs V.4.19.

यथाम्नातं वा सर्वेषाम् ॥६॥

6. Or (the finales may be) in accordance with what has been preached[1], for all.

1. Preached by ŚB XII.8.2.26. i.e. the finales mentioned in Sūtra 3 are to be used for sacrificers of all the castes.

आस्ते प्रतिगरिष्यन् ॥७॥

7. (The Adhvaryu), being about to respond (*pratigariṣyan*), sits (in front of the Hotṛ)[1].

1. While the Hotṛ-priest recites the Śastra, the Adhvaryu should give response (*pratigara*) and for that sake he should sit in front of the Hotṛ.

त्रया देवा इति (२०.११) शस्त्रान्ते जुहोति ॥८॥

8. At the end of the Śastra (recitation)[1], he (the Adhvaryu) offers (the thirty-third scoops of fat-gravy) with *trayā devāḥ*... (VS XX. 11-12)[2].

1. The Hotṛ recites the Śastra consisting of verses VS XX. 80-90. Cp. XIX.7.1ff.
2. Cp. ŚB XII. 8.3.29.

शेषमृत्विजः प्राणभक्षं भक्षयन्ति प्राणपा म इति (२०.३४) ॥९॥

9. The preists drink the remnant (of the thirty-third scoop) by means of smelling, with *prāṇapā me*... (VS XX. 34-35).

प्रत्यक्षभक्षं यजमानो लोमानि प्रयतिरिति (२०.१३) ॥१०॥

10. The sacrificer (drinks) by actually drinking it with *lomāni prayatiḥ*... (VS XX.13)[1].

1. Cp. ŚB XII. 8.3.31.

स्विष्टकृत्प्रभृत्या बर्हिर्होमात्कृत्वा परिस्रुत्क्षीरलिप्तान्यादायाव-भृथवद्गमनम् ॥११॥

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11. Having performed the rites beginning with the Sviṣṭakṛt[1] upto the offering of sacrificial grass[2], having taken the utensils stained with unstrained liquor (*parisrut-*) and milk, all should go (to the water) as in the case of Avabhṛtha (-rite in the normal animal sacrifice)[3].

1. Cp. VI. 8.20. 2. Cp. VI. 10.1. 3. Cp. VI. 10.1.

आ शूलाभिमन्त्रणात्कृत्वोदकाधिष्ठानप्रभृत्यावभृथेष्टेः ॥१२॥

12. (The Adhvaryu), after having performed the rites upto reciting the formulae over heart-spit[1], performs the rites beginning with the reaching towards the water etc. upto the Avabhṛtha-offering[2] (as in a Soma-sacrifice).

1. Cp. VI. 10.7. 2. Cp. X. 8.19-30.

मासरकुम्भं प्लावयति यद्देवा इति (२०.१४-१८) ॥१३॥

13. He lets the pitcher of Māsara[1] float in the water with *yaddevāḥ....* (VS XX. 14-18)[2].

1. For this term see XIX.1.20.
2. Cp. ŚB XII. 9.2.2.2-4.

पूर्ववन्मज्जनम् ॥१४॥

14. The making it (=the pitcher) sink (under the water, is) to be done as (described) earlier[1].

1. As described in the case of the pitcher of Soma-husks at the time of Avabhṛtha-rite in a Soma-sacrifice (see X.9.3). At this time the words *avabhṛtha nicumpuṇa...* (VS XX. 16) are used.
Cp. ŚB XII. 9.2.4.

सुमित्रिया न इत्यपोऽञ्जलिनादाय दुर्मित्रिया नः इति (२०. १९) द्वेष्यं परिषिञ्चति द्वौ विक्रमा उदङ्गत्वा ॥१५॥

15. Having gone two steps towards the north (in the water itself), and having taken water in the cavity of his two folded hands with *sumitriyā naḥ...* (VS XX. 19), he throws it towards[1] his hateful enemy with *durmitriyā naḥ...* (VS XX. 19)[2].

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1. Towards the direction in which the enemy is supposed to be.
2. Cp. ŚB XII. 9.2.6.

अवभृथवत्स्नात्वा वासोऽपासनं द्रुपदादिवेति (२०.२०) ॥१६॥

16. Having bathed in the same manner as in the Avabhṛtha (-rite)[1] (in a Soma-sacrifice, having worn other garments, the sacrificer and his wife) throw away the (earlier) garments with *drupadādiva...* (VS XX.20)[2].

1. For this see V.5.31-32.
2. Cp. ŚB XII. 9.2.7.

सोमवदुत्क्रमणमागमनं च ॥१७॥

17. The coming out (of water)[1] and coming back to the sacrificial hall[2] are to be done in the same manner as in the case of a Soma-sacrifice[3].

1. With *udvayaṁ...* (VS XX.21) : Cp. ŚB XII.9.2.8.
2. With *apāma somam...* (ṚV VII.48.3).
3. For both these rites in a Soma-sacrifice see X.9.7.

आहवनीयमुपतिष्ठतेऽपो अद्येति (२०.२२) ॥१८॥

18. (The sacrificer) stands near the Āhavanīya (-fire) worshipping it with *apo adya...* (VS XX. 22)[1].

1. Cp. ŚB XII. 9.2.8-9.

एधोऽसीति (२०.२३) समिधमादायाहवनीयेऽभ्यादधाति समिदसीति (२०.२३) ॥१९॥

19. Having taken a fuel-stick with *edho'si...* (VS XX.23), he puts it in the Āhavanīya (-fire) with *samidasi...* (VS XX.23)[1].

1. Cp. ŚB XII. 9.2.10.

जुहोति च समावर्त्तीति (२०.२३) ॥२०॥

20. With *samāvavarti...* (VS XX.23), (the Adhvaryu) offers (clarified butter in the Āhavanīya-fire).

उदवसाय पयस्या मैत्रावरुणी ॥२१॥

21. Having gone to another place he should perform an offering of milk-mess to Mitra and Varuṇa[1].

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1. Cp. ŚB XII. 9.2.12.

तदन्ते पशुरिन्द्राय वयोधसे ॥२२॥

22. At the end of it[1], he should seize an animal to Indra Vayodhas[2].

1. Offering of milk-mess. 2. Cp. ŚB XII. 9.3.16.

XIX. 6.

सौत्रामण्यामिष्टिपशवो भिन्नतन्त्राः कालभेदात् ॥१॥

1. In the Sautrāmaṇī, the Iṣṭis[1] and the animal-sacrifices should be performed separately because of the difference of timings.

1. The offerings of sacrificial breads etc.

सप्तदश सामिधेन्यः ॥२॥

2. There should be seventeen kindling-verses (*sāmidhenī-*)[1].

1. In the Iṣṭis and animal-sacrifices in the Sautrāmaṇī.

वार्त्रघ्नावाज्यभागौ ॥३॥

3. The ghee-portions (*ājyabhāga-*) should be related to the slaying of Vṛtra[1].

1. i.e. the invitatory verses to be recited at the time of performing these, should refer to Indra's act of killing Vṛtra.

वृधन्वन्तौ वा पशुषु सांनाय्यविकारात् ॥४॥

4. Or, at the time of the animal-sacrifices the ghee-portions should be possessed of "growth"[1] because the animal-sacrifices are a modification of *sāṁnāyya* (mixture of sour and sweet milk)[2].

1. i.e. the invitatory verses to be recited at that time should contain forms of the root *vṛdh*–to grow.
2. on the day when the animals are killed for Aśvins, Sarasvatī and Indra, milk-scoops are also offered. Sāṁnāyya is also a milk-product. So the animal-sacrifices are mystically described to be a modification of Sāṁnāyya (cf. Karka's commentary).

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आमिक्षायां च ॥५॥

5. And also (at the time ghee-portions) in the course of (offering of) milk-mess (*āmikṣā*)[1].

1. At the time of offering of milk-mess to Mitra and Varuṇa (cp. XIX.5.21: *āmikṣā* means the same as *payasyā*) also the invitatory verses for the offering of ghee-portions should contain a form the root *vṛdh*. For, the *āmikṣā* is also a milk-product as is the *sāṁnāyya*.

उपांशु देवतेष्टिषु ॥६॥

6. The formulae recited at the time of principal *iṣṭis* to the (special) deities should be pronounced inaudibly (*upāṁśu*).

विराजौ संयाज्ये अविशेषोपदेशात् ॥७॥

7. The Saṁyājyās[1] should be in Virāj-metre as there is no specific injunction[1].

1. The invitatory- and the offering-verses used at the time of offering the Sviṣṭakṛt offering are called Saṁyājyās.
2. Because no other metre is specifically mentioned for the Saṁyājyas in the present sacrifice, they should be in the Virāj-metre as is the case in the normal paradigme (Cf. V.13.2).

वसिष्ठशुनकानां नाराशंसः ॥८॥

8. For (the sacrificers) belonging to Vasiṣṭha or Śunaka (family), (the deity of the second Prayāja (Fore-offering) (in the animal-sacrifices should be) Narāśaṁsa[1].

1. The second deity is sometimes Tanūnapāt and sometimes Narāśaṁsa according to the family of the sacrificer.

अत्रीणां चैके ॥९॥

9. And according to some, also for (the sacrificers) belonging to Atri (family)[1].

1. Thus according to some, the second deity of the Prayājas should be Narāśaṁsa even for the sacrificers belonging to Atri family.

प्राकृताः प्रथमोत्तमयोः प्रयाजानुयाजप्रैषाः ॥१०॥

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10. The summons (*praiṣa*)[1] for the fore-offerings (*prayājas*) and after-offerings (*anuyājas*) in the first[2] and last[3] (animal-sacrifices) should be the same as in the normal paradigme[4].

1. A *praiṣa* (summon) is given by the Maitrāvaruṇa to the Hotṛ for reciting the offering-verse in an animal-sacrifice.
2. viz. the animal-sacrifice for Indra.
3. viz. the animal-sacrifice for Indra Vayodhas.
4. Thus Ṛgveda, Khilas, V.7.1 and 3 are to be used respectively.

ऐन्द्रानेके प्रथमस्य वायोधसानुत्तमस्य ॥११॥

11. Some use the (summons) belonging to Indra[1] for (the fore-offerings and after-offerings of) the first (animal-sacrifice) and those belonging to Vayodhas[2] for (the fore-offerings and after-offerings of) the last (animal-sacrifice).

1. Viz. VS XXVIII.1-11 for the fore-offerings and VS XXVIII. 12-22 for the after-offerings.
2. Viz. VS XXVIII. 24-34 for the fore-offerings and VS XXVIII. 35-45 for the after-offerings.

समिद्ध इन्द्र इत्याप्रियः (२०.३६-४६) प्रथमस्य ॥१२॥

12. (The eleven verses beginning with *samiddha indraḥ*) (VS XX. 36-46) are to be used as the āprī-verses[1] for the first (animal-secrifice).

1. Offering-verses at the time Prayājas in an animal-sacrifice.

याज्यानुवाक्याश्च वपापुरोडाशपशूनामायात्विन्द्र इति (२०. ४७-५२) ॥१३॥

13. The invitatory-verses and the offering-verses for the omentum-offering, for the animal-sacrificial-bread-offering and for the animal (=its limbs)-offering[1] should be (respectively the six verses beginning with) *ā yātvindraḥ* (VS XX.47-52).

1. All these in connection with the first animal-sacrifice (viz. to Indra).

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होता यक्षत्समिधाग्निमिति (२१.२२-४०) प्रयाजप्रैषास्त्रि-पशोः ॥१४॥

14. The summons for the fore-offerings in connection with the three animals should be *hotā yakṣat samidhāgnim...* (VS XX.29-40)[1].

1. Cp. ŚB XII. 8.2.14.

आप्रियश्च समिद्धो अग्निरश्विनेति (२०.५५-६६) ॥१५॥

15. And *samiddho agniraśvinā...* (VS XX.55-66) should be the āprī-verses in connection with the three animals.

1. Cp. ŚB XII. 8.2.14.

अश्विना हविरिति (२०.६७-६९) तिस्रो वपानां याज्यानुवाक्याः॥१६॥

16. The three verses beginning with *aśvinā haviḥ* (VS XX. 67-69) should be the invitatory and the offering-verses for the three omentum (offering)s[1].

1. For details see the next Sūtra.

प्रथमामनूच्य द्वितीया याज्या द्वितीयामनूच्य तृतीया याज्या तृतीयामनूच्य प्रथमा याज्या ॥१७॥

17. After reciting the first as the invitatory-verse (one should recite) the second as the offering-verse (for the first omentum), after reciting the second as the invitatory-verse, (one should recite) the third as the offering-verse (for the second omentum); after reciting the third as the invitatory verse, (one should recite) the first as the offering-verse (for the third omentum)[1].

1. Cp. ŚB XII. 8.2.35.

य इन्द्र इति (२०. ७०-७२) पुरोडाशानां पूर्ववत् ॥१८॥

18. The three verses beginning with *ya indre* (VS XX. 70-72) should be (recited as) the invitatory and the offering-verses for the three (animal-sacrificial) breads in the same manner as before[1].

1. as described in the Sūtra 18.

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अश्विना गोभिरिति (२०. ७३-७५) च हविषाम् ॥१९॥

19. And (the three verses beginning with) *aśvinā gobhiḥ* (VS XX. 73-75) (should be used as the invitatory and offering-verses in the same manner as before) for the (three) offerings (of limbs of animals).

ग्रहाणां युव सुरामं पुत्रमिवेति (२०.७६-७७) ॥२०॥

20. (The invitatory-verses and the offering-verses) for (all the three milk-) scoops and (liquor-) scoops should be respectively *yuvaṁ surām*... (VS XX. 76)[1] and *putramiva*... (VS XX.77)[2].

1. This verse is to be used as the invitatory verse for all the scoops.
2. This verse is to be used as the offering verse for all the scoops. Cp. ŚB XII. 8.2.35

पशुस्विष्टकृतो यस्मिन्नश्वासोऽहाव्यग्न इति (२०.७८-७९)॥२१॥

21. (The verses beginning with) *yasminnaśvāsaḥ* (VS XX. 78) and *ahāvyagne*... (VS XX.79) (should be used as the invitatory and offering verses respectively) for the Sviṣṭakṛt-offering in connection with the animal-sacrifice.

होता यक्षदश्विनाविति (२१.४१) त्रयो वपानां प्रैषा यथालिङ्गम्॥२२॥

22. The summons (*praiṣa*) for (the offerings) of the (three) omentums should be *hotā yakṣat*... (VS XXI. 41) in accordence with the characteristic word.

ग्रहाणां चतुर्थः (२१.४२) ॥२३॥

23. The fourth (summon) (VS XXI.42) (is to be used) for the (offerings of) scoops (of milk and liquor).

हविषामुत्तरे (२१.४३-४५) यथालिङ्गम् ॥२४॥

24. The next[1] (three summons are to be used) for the (three) offerings (of the limbs of the three animals) in accordance with the characteristic words.

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1. VS XXI. 43-45.

उत्तमौ (२१.४६-४७) वनस्पतिस्विष्टकृतोः ॥२५॥

25. The final two (summons are to be used according to characteristic words) for the (offering to) Vanaspati and for the Sviṣṭakṛt (-offering).

प्रतिगरिष्यत्युपविष्टेऽध्वर्यो शोंसावेत्याहूय ॥२६॥

26. When (Adhvaryu) has seated himself (in front of the Hotṛ) and is about to respond (*pratigariṣyati*) (to him, while the Hotṛ is reciting the Śastra[1]), after having invoked (him=Adhvaryu), *"Adhvaryo śoṁsāvo3m"*[2],

1. Cf. XIX. 5.7-8. After the thirty-third scoop of fat-gravy is settled, the recital of the Hotṛ starts. After the recital, the scoop is offered.
2. The sentence is imcomplete. It is completed in XIX. 7.1.

XIX.7.

अश्विना तेजसेत्यनुवाकं (२०.८०-९०) शंसति ॥१॥

1. (the Hotṛ recites) the section (*anuvāka*) beginning with *aśvinā tejasā* (VS XX. 80-90).

त्रिः प्रथमान्त्ये ॥२॥

2. (He recites) the first (VS XX. 80) and the last (VS XX.90) (verse) thrice (each).

त्रिचादिष्वाहूय ॥३॥

3. (He recites) after having invoked[1] at the beginning of each of (the three) triads (of verses)[2].

1. i.e. after having invoked the Adhvaryu, with *adhvaryo śoṁsāvo3m.*
2. The first and last out of the eleven verses are recited thrice. Then three triads remain. At the beginning of each of these three triads invocation is to be made. Thus, in all, there are four invocations : Once in the beginning of the recital and then thrice at the beginning of the three triads.

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उत्तमां शिष्ट्वा प्राङ्नवम्या दशम्या वा त्रया देवा इति (२०. ११) निवित्सप्तदशावसाना ॥४॥

4. After having reserved the last[1] or before the ninth or the tenth (verse), (the Hotṛ) should insert the Nivid (-formula)[2] viz. *trayā devāḥ*... (VS XX. 11-12) with seventeen stops (*saptadaśāvasānā*)[3].

1. i.e. bofore the eleventh verse, he may insert the Nivid.
2. Nivid is a formula inserted in or after a Śastra (recitation). A Nivid "makes known" the titles of a deity.
3. Thus, while uttering the Nivid-formula the Hotṛ should take halt seventeen times.

ओङ्कारः ऋगन्ते ॥५॥

5. At the end of each verse (the Hotṛ should pronounce) *om*-sound.

अन्त्येऽक्षरे स्वरप्रभृति प्रणवे लोपः ॥६॥

6. When the last syllable is followed by *om*-sound, its last portion beginning with the vowel, should be dropped[1].

1. Thus while reciting *indrāya dadhurindriyam* (VS XX. 80) one should say *indrāya dadhurindriyom.*

तस्मिन्प्रणवान्तं चैके ॥७॥

7. And some (drop) in it the last consonant (viz. *m* in *om*).

अश्विना तेजसाश्विना पिबतमिति (२०.८० ९०) याज्यानुवाक्ये सशस्त्रस्य ॥८॥

8. For the (thirty-third scoop of fat-gravy) which is accompanied by a recitation (*śastra*), (the two verses beginning with) *aśvinā tejasā* (VS XX. 80) and *aśvinā pibatam* (VS XX. 90) (should be used as) invitatory-verse and offering-verse (respectively).

अनुवाचनप्रैषौ समस्यानुयाजप्रैषा देवं बर्हिरिति (१९.४८-५८) ॥९॥

9. The summons for reciting the invitatory and

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offering-verses should be made combiningly[1]. The summons in connection with the after-offering (*anuyāja*) should be *devaṁ barhiḥ*... (VS XXI. 48-58).

1. Thus the names of Aśvins, Sarasvatī, and Indra Sutrāman are to be uttered jointly.

याज्याश्च ॥१०॥

10. And (the same verses viz. VS XXI. 48-58 should be used as) the offering-verses.

अग्निमद्येति (२१.५९) सूक्तवाकप्रैषः ॥११॥

11. The summon for reciting the Sūktavāka should be *agnimadya*... (VS XXI. 59-61).

प्राकृतं सूक्तवाकप्रभृति प्रागवभृथेष्टेः ॥१२॥

12. (The Hautra is the same) as in the normal paradigme, beginning with the Sūktavāka upto the Avabhṛtha (rite).

अनुक्तं च ॥१३॥

13. And (whatever is) not mentioned[1] (here, should) also be performed in accordance with the normal paradigme.

1. i.e. anointing and hoisting of the sacrificial post etc.

इमं मे तत्त्वेत्येककपालस्य (२१.१-२) ॥१४॥

14. (The verses) *imaṁ me*... (VS XXI.1) and *tat tvā*... (VS XXI. 2) (should be used as the invitatory and the offering-verse respectively at the time of the offering) of the (sacrificial bread prepared on) one potsherd[1].

1. Which is to be offered to Varuṇa at the time of Avabhṛtha-rite.

अग्नीवरुणयोस्त्वं नः स त्वमिति (२१.३-४) ॥१५॥

15. (The verses) *tvaṁ naḥ*... (VS XXI. 3) and *sa tvam*... (VS XXI. 4) (should be used as the invitatory-verse and the offering verse respectively at the time of offering) to Agni and Varuṇa.

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आदित्यस्य सुत्रामाणं महीमू षु मातरमिति (२१.६ ५)॥१६॥

16. (The verses) *sutrāmāṇam...* (VS XXI. 6) and *mahīmū ṣu mātaram...* (VS XXI.5) (should be used as the invitatory-verse and the offering verse respectively at the time of offering) to Āditya.

आ नः प्र बाहवेति (२१.८-९) पयस्यायाः॥१७॥

17. (The verses) *ā naḥ...* (VS XXI.8) and *pra bāhavā...* (VS XXI.9) (should be used as the invitatory-verse and the offering-verse respectively, at the time of the offering) of the milk-mess[1].

1. To be offered to Mitra and Varuṇa.

वाजिनस्य शं नो वाजे-वाज इति (२१.१० ११) ॥१८॥

18. (The verses) *śaṁ no...* (VS XXI.10) and *vāje vāje...* (VS XXI .11) (should be used as the invitatory-verse and the offering-verse respectivaly at the time of offering) of the whey (*vājina*).

अनवानं याज्या ॥१९॥

19. The offering-verse (in the above) should be recited without breathing.

वायोधसाप्रियः समिद्धो अग्निः समिधेति (२१.१३-२२)॥२०॥

20. The Āprī-verses[1] (for the animal-sacrifice) to Vayodhas, should be *samiddho agniḥ samidhā...* (VS XXI.12-22).

1. i.e. the offering-verses at the time of offering the fore-offerings in an animal-sacrifice.

याज्यानुवाक्याश्च वपापुरोडाशपशूनां वसन्तेन ऋतुनेति (२१.२३-२८) ॥२१॥

21. The invitatory-verses and the offering-verses for the omentum-offering, offering of the animal-sacrificial bread and of the (limbs of the) animal[1] should be respectively (the six verses beginning with) *vasantena ṛtunā...* (VS XXI.23-28).

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1. All this in connection with the animal-sacrifice to Vayodhas.

Aśvamedha

XX. 1.

राजयज्ञोऽश्वमेधः सर्वकामस्य ॥१॥

1. The Aśvamedha (-sacrifice) is for a king[1] desirous of (getting) everything[2].

1. i.e. a Kṣatriya who has undergone the sprinkling-ceremony (*abhiṣeka*). The Aśvamedha-sacrifice, therefore, cannot be performed by a Brāhmaṇa or a Vaiśya (Cp. ŚB XIII.4.1.2, where this sacrifice is described as "a sacrifice for a Kṣatriya(*kṣatriya-yajña*)".
2. *Sarvakāmasya* : Cp. ŚB XIII.4.1.1: "He gets all his desires (fulfilled), and attains all attainments who performs the Aśvamedha(-sacrifice)".

अष्टम्यां नवम्यां वा फाल्गुनीशुक्लस्य ॥२॥

2. On the eighth or ninth (day) of the white (half of the month of) Phālguna[1].

1. Cp. ŚB XIII.4.1.4 : "Six days or seven days before the full-moon of Phālguna, the officiating priests get together...."

ग्रीष्म एके ॥३॥

3. In the Grīṣma (summer-season)[1], according to some[2].

1. Thus the sacrificer should start on the eighth or ninth day of the white half of Jyeṣṭha or of Āṣāḍha.
2. See ŚB XIII.4.1.2 where this opinion is mentioned but not supported. ŚB prefers Vasanta (spring-season).

ब्रह्मौदनं पचति चतुर्णां पात्राणामञ्जलिप्रसृतानां च ॥४॥

4. (The Adhvaryu) cooks pap of four bowlfuls, (four) cavity-of-hands-full (*añjali*) and (four) hands-full (*prasṛta*)[1] for priests.

1. Cp. ŚB XIII.4.1.5; 1.1.1.

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अक्त्वैनमाद्यर्त्विग्भ्यः प्रयछति ॥५॥

5. Having besmeared[1] (the pap), (the sacrificer) gives it to the (four) first priests[2].

1. *aktvā*. He pours ghee in that pap and then gives it.
2. i.e. the four chief priests viz. Hotṛ, Adhvaryu, Udgātṛ and Brahman. For this Sūtra cp. ŚB XIII.4.1.4-6 ; 1.1.4.

तेभ्यश्चत्वारि सहस्राणि ददाति शतमानांश्च तावतः ॥६॥

6. To them (the sacrificer) gives four thousands (of cows) and as many[1] (golden plates) weighing a hundred (grains)[2].

1. i.e. four. Thus to each of the four chief priests one thousand cows and one golden plate is to be given.
2. Cp. ŚB XIII.4.1.6; 1.14.

अक्त्वाज्यशेषेण रशनां द्वादशारत्निं त्रयोदशारत्निं वा निदधाति॥७॥

7. Having besmeared a twelve-cubits (-long) or thirteen-cubits(-long)[1] rope with the remaining ghee[2], (the Adhvaryu) keeps it[3] (somewhere).

1. Cp. ŚB XIII. 1.2.2. 2. Cp. ŚB XIII. 1.1.1.
3. It is to be used afterwards. See XX. 1.27-28.

आदानकाले वाञ्जनम् ॥८॥

8. Or he besmears it at the time of taking it[1] (in his hand).

1. For taking the rope in the hand see XX.1.27-28.

निष्कं प्रतिमुञ्चन्वाचयति तेजोऽसीति (२२.१) ॥९॥

9. At the time of fastening a golden ornament (arround the neck of the sacrificer, the Adhvaryu) makes him recite *tejo'si*...(VS XXII.1)[1].

1. Cp. ŚB XIII. 4.1.7.

वाचं यच्छेति चाह ॥१०॥

10. And asks him, "Restrain (your) speech.[1]"

1. Cp. ŚB XIII. 4.1.7.

आ वरदानाद्वाग्यमनम् ॥११॥

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11. The restrain of speech (should prevail) upto the giving of the boon[2].

1. For this see XX. 1.19.
2. Cp. ŚB XIII. 4.1.10.

पत्न्यश्चायन्त्यलङ्कृता निष्किण्यो महिषी वावाता परिवृक्ता पालागली सानुचर्यः शतेन-शतेन ॥१२॥

12. The wives (of the sacrificer) viz. Mahiṣī (the chief queen), Vāvātā (the favourite one), Parivṛktā (the discarded one) and Pālāgalī (daughter of a messenger), all wearing golden ornaments (*niṣkiṇyaḥ*) and adorned, all accompanied by their female attendants one hundred for each,–come there (where the sacrificer is)[1].

1. Cp. ŚB XIII. 4.1.8; 5.2.1.

राजदुहितरः प्रथमायाः ॥१३॥

13. (The female attendants) of the first (viz. *mahiṣī*) (should be) daughters of kings[1].

1. Cp. ŚB XIII. 5.2.5.

राजन्यानां द्वितीयायाः ॥१४॥

14. (The female attendants) of the second (viz. Vāvātā) (should be daughters) of Kṣatriyas[1].

1. Cp. ŚB XIII. 5.2.6.

सूतग्रामण्यां तृतीयायाः ॥१५॥

15. (The female attendants) of the third (viz. *Parivṛktā*) (should be daughters) of Sūtas[1] and of chieftains of villages (*grāmaṇī*)[2].

1. One born of a Brāhmaṇa woman and a Kṣatriya father. He works as a minstrel or looks after horses or drives chariots.
2. Cp. ŚB XIII. 5.2.7.

क्षत्तसंग्रहीतॄणां चतुर्थ्याः ॥१६॥

16. (The female attendants) of the fourth (viz. Pālāgalī) (should be daughters) of Kṣattṛs[1] and Saṁgrahītṛs[2].

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1. a door-keeper or a messenger (Karka) or one who supervises the income and expenditure (Devayājnika).
2. a charioteer. For this Sūtra cp. ŚB XIII. 5.2.8.

अग्न्याधेयवत्प्रविश्य हुतेऽग्निहोत्रेऽपरेण गार्हपत्यमुदक्शिराः संविशति ॥१७॥

ऊर्वन्तरे वावाताया ब्रह्मचारी ॥१८॥

17-18. Having entered (the fire-hall) in the same manner as at the time of Establishment of Fires[1], after the Agnihotra is offered, he[2] sleeps towards the west of the Gārhaptya-fire, with his head towards the north, in the thighs of the Vāvātā, remaining chest[2].

1. For the manner of entering at the time of "Establishment of Fires (Agnyādheya)" see IV 7.19-20. Thus the sacrificer enters by the eastern door. The wives enter by the southern door.
2. Cp. ŚB XIII. 4.1.8-9.

इतराश्चान्वक् ॥१९॥

19. And the other (wives sleep) behind, (there only)[1].

1. Cp. ŚB XIII. 4.1.9.

प्रातराहुत्यां हुतायां पूर्णाहुत्यन्ते वरदानं ब्रह्मणे ॥२०॥

20. After the morning-offering[1] is offered at the end of the Full-offering[2], a chosen gift is to be given to the Brahman[3].

1. Of Agnihotra. 2. For this see IV.10.5.
3. Cp. ŚB XIII. 4.1.10.

अध्वर्यवे च प्रतिमुक्तं निष्कम् ॥२१॥

21. And to the Adhvaryu, the golden ornament (which was) fastened (on the earlier day[1], is to be given)[2].

1. See Sūtra 9. 2. Cp. ŚB XIII. 4.1.11.

पुरोडाशोऽग्नये पथिकृते ॥२२॥

22. (He offers) a sacrificial bread prepared on twelve potsherds, to Agni Pathikṛt[1].

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1. Cp. ŚB XIII. 4.1.12.

शतमानं दक्षिणा सौवर्णम् ॥२३॥

23. A golden (piece) weighing one hundred (grains) (should be given as a) sacrificial gift[1].

1. Cp. ŚB XIII. 4.1.13.

हिरण्यपरिमाणेऽन्यत्रापि ॥२४॥

24. (The hundred-grains weight is valid) in connection with the weight of gold elsewhere also[1].

1. Thus wherever gold is said to be given, it should be of this weight. Thus e.g. in the Dākṣāyaṇa-offering (see IV.4.28).

पौष्णं चरुं निर्वपति ॥२५॥

25. (The Adhvaryu) pours out (rice for the) pap for Pūṣan[1].

1. Cp. ŚB XIII. 4.1.14.

वासःशतं दक्षिणा ॥२६॥

26. One hundred garments (are to be given as a) sacrificial gift[1].

1. Cp. ŚB XIII. 4.1.15.

देवस्य त्वेति (२२.१) रशनामादाय ब्रह्मन्नश्वं भन्त्स्यामीत्याह (२२.४) ॥२७॥

27. (The Adhvaryu) takes the rope (in his hand) with *devasya tvā...* (VS XXII. 1-2) and says *brahmannaśvaṁ bhantsyāmi...* (VS XXI.4)[1].

1. With this formula, he asks the permission of the Brahman to bind the horse with the rope. For this Sūtra cp. ŚB XIII. 1.2.1-4.

तं बधानेति (२२.४) ब्रह्मानुज्ञातोऽभिधा असीति (२२.३) बध्नात्यश्वम् ॥२८॥

28. After he is allowed by the Brahman with *taṁ badhāna...*(VS XXII. 4), (the Adhvaryu), binds the horse (with the rope), saying *abhidhā asi...* (VS XXII.3).

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त्रिरूपं सर्वरूपं वा ॥२९॥

29. (He binds the horse who is) three-coloured[1] or all-coloured[2].

1. According to Sātyayajñi, the horse should be three-coloured: its fore-part should be black, hind-part white and there should be a wain as a mark in the front: cf. ŚB XIII.4.2.4.
2. Cp. ŚB XIII. 4.2.1- 2; 4.

शीघ्रम् ॥३०॥

30. (And who is) agile[1].

1. Cp. ŚB XIII. 4.2.1-2; 4.

दक्षिणाधुर्यसमम् ॥३१॥

31. (And who is) matchless under the right yoke[1].

1. Cp. ŚB XIII. 4.2.1-2.

साहस्त्रम् ॥३२॥

32. (And who is) worth a thousand (cows)[1].

1. Cp. ŚB XIII. 4.2.1-2.

ललामम् ॥३३॥

33. (And who has) a black spot (on his forehead).

कृत्तिकाङ्गिं वा ॥३४॥

34. Or (who has) a mark like a wain (on his forehead)[1].

1. Cp. ŚB XIII. 4.2.4.

पूर्वकायकृष्णं शुक्लापरम् ॥३५॥

35. (Who has) black in his fore-part of the body and white in the hind-part[1].

1. Cp. ŚB XIII. 2.4.2.4.

कृष्णसारङ्गं वा ॥३६॥

36. Or (who is) black-spotted[1].

1. Cp. ŚB XIII. 4.2.3.

स्थावरा अपो गत्वा प्रजापतये त्वेति (२२.५) प्रोक्षत्यश्वं प्रतिमन्त्रम् ॥३७॥

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37. Having gone to stagnant waters (the Adhvaryu) sprinkles water on the horse, with each of the formulae beginning with *prajāpataye tvā*... (VS XXIII.5)[1].

1. Cp. ŚB XIII. 1.2.4-5.

आयोगवमाह श्वानं चतुरक्षमभिमन्यस्वेति ॥३८॥

38. He asks an Āyogava[1], "Kill the four-eyed[2] dog.[3]"

1. a person born of a Śūdra-man and a Vaiśya-woman.
2. A two-faced dog or if such one is not available, a dog having two marks near its eyes, symbolising two additional eyes.
3. Cp. ŚB XIII. 1.2.9.

पुँश्चलूमेके ॥३९॥

39. (Some ask) a lewd (instead of an Āyogava to kill the dog).

सिध्रकमुसलेनैनं हन्ति ॥४०॥

40. He[1] kills it (the dog) by means of a pestle made of Sidhraka wood.

1. The Āyogava or lewd.

XX. 2.

यो अर्वन्तमिति (२२.५) वाचयति ॥१॥

1. (The Adhvaryu) makes (the sacrificer) recite *yo arvantaṁ*... (VS XXII.5).

वेतसकटेनाधोऽश्वं प्लावयति परो मर्त इति (२२.५) ॥२॥

2. By means a rattan mat, he plunges (the dog) beneath the horse, with *paro martaḥ*... (VS XXII.5)[1].

1. Cp. ŚB XIII. 1.2.9.

अग्निसमीपमानीयाग्नये स्वाहेति (२२.६) जुहोत्यनुवाकेन प्रतिमन्त्रम् ॥३॥

3. Having brought (the horse) near the fire, he offers[1] with the whole section (*anuvāka*), each time with one of the formulae beginning with *agnaye svāhā* (VS XXII.6)[2].

1. These offerings are called Stokīya-offerings.

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2. Cp. ŚB XIII. 1.3.1-4.

सहस्रं वावर्तम् ॥४॥

4. Or (he offers) one thousand offerings, by means of repetition[1].

1. Cp. ŚB XIII. 1.3.4.

आश्वस्त्रवणविरमणाद्वा ॥५॥

5. Or (he offeres) till the dripping of water (from the body) of the horse is ceased.

द्वादशकपालान्निर्वपति भिन्नतन्त्राञ्छतमानदक्षिणान्मध्यमस्य राजतः सवित्रे प्रसवित्रे सवित्र आसवित्रे सवित्रे सत्यप्रसवायेति॥६॥

6. He pours out (rice for three sacrificial breads) to be prepared on twelve potsherds, the procedure of which is separate (for each), the sacrificial gifts for each of which are (gold or silver) weighing one hundred (grains) – Silver (weighing) one hundred grains for the middle– (the first) to Savitṛ Prasavitṛ, (the second) to Savitṛ Āsavitṛ, (and the third) to Savitṛ Satyaprasava[1].

1. Cp. ŚB XIII. 4.2.6-14.

प्रयाजेषु दक्षिणतो ब्राह्मणो यजमानस्य यज्ञदानयुक्ताः स्वयंकृतास्तिस्रो गाथा गायत्युत्तरमन्द्रायाम् ॥७॥

7. At the time of offering the fore-offerings (*prayāja*)[1], a Brāhmaṇa sings three song-verses (gāthā-) which are composed by himself (viz. the singing Brāhmaṇa himself), which include (descriptions) of the sacrifices and gifts (made by the sacrificer), on the Uttaramandrā-lute.

1. Cp. ŚB XIII. 4.2.8; 11; 14; Cp. XIII. 1.5.1-6.

राजन्यो धृतिषु युद्धजपयुक्ताः ॥८॥

8. A Kṣatriya sings at the time of the Dhṛti-offerings[1] (three song-verses)[2] which include (descriptions) of wars and victrories (of the sacrificer)[3].

1. For these see XX.3.4.
2. These song-verses should be composed by that Kṣatriya, and be sung by him on the Uttaramandrā-lute.

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3. Cp. ŚB XIII. 1.6.3-6.

अध्वर्युयजमानौ दक्षिणेऽश्वकर्णे जपतो विभूर्मात्रिति (२२. १९) ॥९॥

9. The Adhvaryu and the sacrificer mutter[1] in the right ear of the horse *vibhūrmātrā*... (VS XXII.19)[2].

1. At the end of the third offering viz. to Savitṛ Satyaprasava.
2. Cp. ŚB XIII. 4.2.15; Cp. also XIII.1.6.1.

पशुवदुत्सर्जनं निरष्टेऽश्वशते ॥१०॥

10. The setting free of the horse into one hundred exhausted[1] horses is to be done as in the case of animals (in the fire-building-rite)[2].

1. *niraṣṭa* = "from whom eight (things) have gone away." Accoding to the commentary named Saṁkṣiptasāra, a horse has eight characteristics in his teeth. Each characteristic goes away after three years. Thus *niraṣṭa* finally means "from whom the eight characteristics in the teeth have gone away, i.e. who is twenty-four years old and is thus exhausted."
2. i.e. towards to north-east side:–see XVI.3.15. For this Sūtra cp. ŚB XIII. 4.2.15; 5.

देवा आशापाला इति (२२.१९) रक्षिणोऽस्यादिशत्यनुचरीजातीयांस्तावतस्तावतः कवचिनिषङ्गिकलापिदण्डिनो यथासंख्यम्॥११॥

11. With *devā āśāpālāḥ*... (VS XXII.19) (the Adharyu) addresses the guards for it (= the horse), who are of the same caste as that of the female attendants and of the same number (as that of each of the group), bearing armours, swords, quivers filled with arrows and staves respectivelly[2].

1. for the female attendants see XX. 1.12-16. Thus there are (*a*) one hundred guards who are sons of kings and they are clad in armours, (*b*) one hundred guards who are sons of Kṣatriyas and they carry swords; (*c*) one hundred guards some of whom are sons of Sūtas and some of Grāmaṇīs, and they carry quivers full of arrows;

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(*d*) one hundred guards some of whom are sons of Kṣatṛs and some of Saṁgrahītṛs and they carry staves.

2. Cp. ŚB XIII. 1.6.2; XIII. 4.2.5.

वडवाभ्यो वारणम् ॥१२॥

12. "Keep away the horse from mares[1]."

1. This is to be told to the sons of kings. See Sūtra 17. Cp. ŚB XIII. 4.2.17.

प्रस्नेयाच्चोदकात् ॥१३॥

13. "And also from the water suitable for bathing.[1]"

1. Cp. ŚB XIII. 4.2.17.

ब्राह्मणोऽश्वमेधेऽविद्वान्वृत्तिः स वः ॥१४॥

14. "A Brāhmaṇa who is ignorant of Aśvamedha is the means of livelihood for you[1].

1. Thus the guards may loot such a Brāhmaṇa and take whatever money or food he has and live thereon. For this Sūtra cp. ŚB XIII. 4.2.17.

पक्वान्नं च सर्वेषु ॥१५॥

15. "And the cooked food[1] in (possession of) all (the people) (is yours)".

1. *Pakvānnam.* ŚB XIII. 4.2.17 uses the word *akṛtānna* (uncooked food) and according to it all the uncooked food in a village can be used by the guards.

रथकारगृहवासश्च ॥१६॥

16. "And (you) may reside in the houses of carpenters (*rathakāra*).[1]"

1. Cp. ŚB XIII. 4.2.17.

अभिषेक्या भविष्यत समाप्नुवन्त इत्याह राजपुत्रान् ॥१७॥

17. "Completing (this performance of the Aśvamedha, you) will be worthy of (royal) consecration" –Thus (Adhvaryu) addresses the sons of kings[1].

1. Cp. ŚB XIII. 4.2.17.

दक्षिणतो वेदेर्हिरण्मयेषूपविशन्ति ॥१८॥

18. To the south of the sacrificial altar they[1] sit on the golden (seats)[2].

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1. The Adhvaryu, the sacrificer, the Hotṛ, the Brahman and the Udgātṛ. For details of the seats see Sūtras 19-21.
2. Cp. ŚB XIII. 4.3.1.

अध्वर्युयजमानौ कूर्चयोः ॥१९॥

19. The Adhvaryu and the sacrificer (sit) on stools (*kūrca*)[1].

1. Cp. ŚB XIII. 4.3.1.

फलकयोर्वा ॥२०॥

20. Or on slabs (*phalaka-*)[1].

1. Cp. ŚB XIII. 4.3.1.

होतृब्रह्मोद्गातारः कशिपुषु ॥२१॥

21. The Hotṛ, the Brahman, and the Udgātṛ(sit) on cushion (*kaśipu*)[1].

1. Cp. ŚB XIII. 4.3.1.

होतर्भूतान्याचक्ष्व भूतेष्विमं यजमानमध्यूहेति ॥२२॥ पारिप्लवं प्रेष्यति ॥१॥

22. The Adhvaryu gives a summon (to the Hotṛ to tell) the Pāriplava[1] (-legend), "O, Hotṛ recount the beings, raise this sacrificer above the beings"[2].

1. revolving or cyclic; for, it is told again and again after each group of ten days, for a year. After this summon, the Hotṛ, about to tell the Pāriplava-legend, invokes the Adhvaryu and then the Adhvaryu gives response to him for which see XX.3.1.
2. Cp. ŚB XIII. 4.3.2.

XX. 3.

हवै होतरिति प्रतिगृणाति तदन्ते प्रेष्यति वीणागणगिनो राजर्षिभिर्यजमानं संगायतेति ॥२॥

2. (The Adhvaryu) gives response, "Havai Hotṛ"[1]. At the end of it (=Pāriplava-legend) (the Adhvaryu) gives a summon to the masters of players of many lutes (*vīṇāgaṇagaṇinaḥ*) "Sing the sacrificer along with the king-sages (*rājarṣi-*)"[1].

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1. 1. Cp. ŚB XIII. 4.3.2. 2. Cp. ŚB XIII. 4.3.3.

दक्षिणाग्नौ जुहोति हिङ्काराय स्वाहेति (२२.७-८) प्रक्रमान्॥३॥

3. He offers the Prakrama (-oblations)[1] in the southern fire[2] with *hiṁkārāya svāhā*... (VS XXI. 7-8).

1. He offers each one of the oblations with one of the formulae serially.
2. According to ŚB XIII. 4.3.4 these offerings are to be offered either in the southern (Dakṣiṇa or Anvāhāryapacana) or on the horse's foot-print but then refering to ŚB XIII. 1.3.6f where these offerings are unexpressedly said to be offered in the Āhavanīya, preferes them to be offered in the Āhavanīya-fire only.
3. Cp. ŚB XIII. 1.3.5-8; 4.3.4.

आहवनीयेऽस्तमिते चतस्रो धृतीरिह रन्तिरिति (२२.१९)॥४॥

4. After the sun-set, he offers four Dhṛti-offerings in the Āhavanīya (-fire) with *iha dhṛtiriha rantiḥ*... (VS XX.19).

वावातासंवेशनसावित्र्युत्तरमन्द्रागानपारिप्लवधृतीः संवत्सरम्॥५॥

5. (The rites viz.) sleeping (in the thighs) of Vāvātā[1], the Savitṛ-offerings[2], singing on the Uttaramandrā-lute[3], the Pāriplava-legend[3] and the Dhṛti-offerings[5] are to be performed (every day) for a year[6].

1. See XX.1.17. 2. See XX. 2.6. 3. See XX.2.7-8.
4. See XX. 2.18-3.2. 5. See XX. 3.4.
6. From the day of seeting the horse free. For this Sūtra cp. ŚB XIII. 4.3.15.

अर्धमासमासत्रैमास्यषण्मास्यानि चैके ॥६॥

6. Some perform it for a half-month, (some) for a month, (some) for three months, (and some) for six months.

वीणागाथिभ्यां पृथक्शते ददाति ॥७॥

7. To each one of those who (sing) song-verses on lute (the sacrificer) should give one hundred (cows) separately[1].

1. Cp. ŚB XIII. 1.5.6.

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राजर्षिभिः संगायनमा दीक्षणीयायाः ॥८॥

8. The singing (about the sacrificer) along with the king-sages (is to be done) upto the Dīkṣaṇīyā-offering[1].

1. For this see XX. 4.1.

दीक्षान्ते देवैरौपवसथ्यात् ॥९॥

9. (The singing about the sacrificer) along with the gods[1] (is to be done) after the end of the Dīkṣā (consecration)[2] upto the Aupavasathya (-day)[3].

1. The masters of players of many lutes sing and praise about the sacrificer and compare him with gods. This rite takes place every day, in the evening, after the sacrificer has released his speech. This happens everyday upto the Aupavasathya-day. On the Aupavasathya-day the singning takes place after the Vasatīvarī-water has been carried round (for carrying the Vasatīvarī-water round, see VIII. 9.17).
2. After the sacrificer is declared as "dīkṣita (consecrated)"; for this rite see VII. 4.11.
3. The day before the Soma-pressing-day. For this Sūtra cp. ŚB XIII. 4.4.2-3.

पश्चादौ प्रजापतिना सुत्यासु ॥१०॥

10. On each of the Soma-pressing-days[1], (the sacrificer is to be sung), alongwith Prajāpati before the beginning of the animal (-sacrifice)[2].

1. There are three Soma-pressing-days in the Aśvamedha.
2. ŚB does not prescribe this time of singing.

अन्ते च ॥११॥

11. And at the end (of the each of the Soma-pressing-days and at the end the Udavasānīyā)[1].

1. Cp. ŚB XIII. 4.4.4.

अश्वापदीज्या चरुभिः सावित्र्यन्ते ॥१२॥

12. In case of any calamity of the horse, an offering should be made after the Savitṛ-offerings, by means of pap.

पौष्णः स्त्रामे ॥१३॥

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13. (The pap is to be offered) to Pūṣan (if the horse suffers because of) mucus[1].

1. *srāma.* Karka explains this word as *siṁhārokaḥ* which means mucus. Eggeling's translation (*SBE*, 44, p. 346) "if disease were to befall it" is vague. For this Sūtra cp. ŚB XIII. 3.8.2.

सौर्योऽक्ष्यामये ॥१४॥

14. If there is an eye-disease (to the horse) then (a pap should be offered) to Sūrya[1].

1. Cp. ŚB XIII. 3.8.4.

वारुणोऽप्सु मृते ॥१५॥

15. If (the horse) dies in water (then a pap[1] should be offered) to Varuṇa.

1. According to ŚB XIII.3.8.5, this pap should be of barley.

भूमिकपालो वैश्वानरोऽरिष्ट्यामये ॥१६॥

16. If (the horse gets) a disease which is not of the nature of a wound caused by a weapon (*ariṣṭyāmaya-*), then a (sacrificial bread) prepared on earth (= ground) serving as potsherd (is to be offered) to Vaiśvānara[1].

1. Cp. ŚB XIII. 3.8.3.

लोष्टकपालं जातूकर्ण्यो भेदात् ॥१७॥

17. Jātūkarṇya (says that the above-mentioned bread should) be prepared on clods (of earth) serving as pot-sherds, because of (the possibility of) differenciation[1].

1. ŚB XIII. 3.8.3, the number of potsherds for the Vaiśvānara-bread is said to be twelve. If the bread is prepared on simple ground then the differenciation cannot be made and the number twelve is then imposible. So there should be twelve clods of earth. Then one can percieve the number twelve distinctly.

नाशे तन्त्रेण द्यावापृथिव्यः पयो वायव्यं सौर्यः ॥१८॥

18. If the horse is lost then (the offering of sacrificial bread) to Dyāvāpṛthivyau, milk to Vāyu and (a sacrificial

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bread) to Sūrya, is to be made, in accordance with the normal procedure (*tantra*)[1].

1. Cf. Karka's commentary. For this Sūtra cp. ŚB XIII. 3.8.6.

अन्यत्रापि ॥१९॥

19. Elsewhere[1] also (this offering is to be performed)[2].

1. According to Karka's commentary, this refers to the cases of loss of any other things useful in the Aśvamedha. According to the Saṁkṣiptasāra commentary, this refers to the loss of something outside the sphere of Aśvamedha.
2. Cp. ŚB XIII. 3.8.6.

प्रजाते वायव्यम् ॥२०॥

20. If the sacrificial horse couples with a mare[1], (then an offering of milk[2] is to be made) to Vāyu.

1. This is the technical sense of the word *Prajāta.*
2. Cp. ŚB XIII. 3.8.1.

मृतादर्शनयोः ॥२१॥ अन्यस्य रशनादानादि करोत्यश्वयुक्तम्॥१॥

21. –XX.4.1. If the horse dies or disappears, (the Adhvaryu) should do all the relevant (activities) in connection with (that) horse (*aśvayuktam*), viz. taking the rope in the hand etc., for another (horse)[1].

1. Cp. ŚB XIII. 3.8.6.

XX. 4.

पश्वालम्भनाद्याध्वरदीक्षणीयायाः कृत्वा चत्वार्यौद्ग्रभणानि जुहोत्याध्वरिकाणि ॥२॥

2. Having performed the rites beginning with the seizing of animals[1] upto the Soma-sacrificial Dīkṣaṇīyā-offering, (the Adhvaryu offers) four Audgrabhaṇa-offerings connected with the Soma-sacrifice[3].

1. This refers to the rite of seizing five animals to Agni (cf. XVI. 1.33) or one to Vāyu (cf. XVI.1.38) in the

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fire-altar-building-rite which should precede the Aśvamedha-performance.

2. See VII.2.26-29. 3. See VII. 3.16.

काय स्वाहेति (२२.२०) चाश्वमेधिकानि त्रीणि ॥२॥

2. And with *kāya svāha*... (VS XXII. 20), (he offers) three (Audgrabhaṇa-offerings) connected with the Aśvamedha[1].

1. Cp. ŚB XIII. 1.7.2; 8.2.

कृष्णाजिनदीक्षातः ॥३॥

3. Then the consecration on black-antelope-skin[1] should take place.

1. In this rite the sacrificer kneels and then sits on a double black-antelope-skin. For details see VII.3.20-25.

अध्वरदीक्षणीयायाश्चत्वारि त्रीणि त्रीणि चाश्वमेधिकानि ॥४॥

4. (On each of the seven days there should be) four (Audgrabhaṇa-offerings) connected with the Dīkṣaṇīyā (-offering) which belongs to a Soma-sacrifice and three (Audgrabhaṇa offerings) which belong to the Aśvamedha[1].

1. In VS XXII. 20 there are seven triads and on every day three Audgrabhaṇa-offerings connected with the Aśvamedha are offered with one triad. This goes on for seven days. For this Sūtra cp. ŚB XIII. 1.7.4.

कृष्णाजिनान्तमन्वहम् ॥५॥

5. Everyday[1], (the rites upto the consecration by means) of black-antelope-skin (are to be performed).

1. For six days. For the seventh day see Sūtras 7-11.

प्राकृतव्रतोऽकृतत्वात् ॥६॥

6. The sacrificer should observe the vows in the normal paradigme[1], because the consecration (*dīkṣā*) is not yet accomplished.

1. *prākṛtavrataḥ*. The sacrificer is not as yet fully consecrated. He will be fully consecrated on the seventh day. When he will be fully consecrated he will have to observe the vows prescribed for a consecrated person

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(for details see VII. 4.13-5.12). For the first six days, however, he has to observe the vows of normal paradigme viz. those which he has to observe at the time of New and Full moon offerings which are the normal paradigme or the basis (*prakṛti*) of all the offerings (*iṣṭi*). (For these vows see II. 1.8-15). These vows are e.g. abstaining form certain eatables, from sexual intercourse etc.

आग्निके च सप्तम्यां निर्वपति ॥७॥

7. And on the seventh day (the Adhvaryu) pours out (rice for) the (offerings) connected with the fire (-altar-building)[1].

1. viz. a sacrificial bread on twelve potsherds to Vaiśvānara and pap in ghee to Ādityas (Cf. XVI.4.28-29). These are to be offered in addition to a sacrificial bread to Agni and Viṣṇu which constitutes the Dīkṣaṇīyā-offering in the normal paradigme of a Soma-sacrifice (viz. Agniṣṭoma) (Cf. VII.2.26).

अभ्यञ्जनप्रभृति करोति ॥८॥

8. He performs (the rites) like anointing (the sacrificer with fresh butter)[1].

1. On the seventh day. For these rites see VII. 2.33ff.

षडाग्निकानि चतुस्थाने ॥९॥

9. (Then he) offers the six (Audgrabhaṇa-offerings) connected with the fire(-altar-building)[1] instead of four (Audgrabhaṇa-offerings) connected with the Soma-sacrifice.

1. For these see XVI.4.30.

दशमं विश्वो देवस्येति (२२.२१) ॥१०॥

10. He offers the tenth (Audgrabhaṇa-offering) with *viśvo devasya...* (VS XXII. 21)[1].

1. Cp. ŚB XIII. 1.8.8.

कृष्णाजिनाद्या समिदाधानात्कृत्वाऽऽब्रह्मन्निति (२२.२२) जपति ॥११॥

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11. Having performed the rites beginning with the (consecration of the sacrificer by means of) black-antelope-skin[1] upto putting fire-sticks (in the fire in the pan),[2] (the Adhvaryu) mutters *ā brahman*... (VS XXII. 22).

1. For these rites see VII. 3.20-4.2. 2. Cf. XVI. 4.33.
3. Cp. ŚB XIII. 1.9.1-10.

उत्सर्गकाल एके ॥१२॥

12. Some (mutter VS XXII. 20) at the time of setting(the horse) free.[1]

1. For this see XX. 2.10.

दीक्षा द्वादशोपसदश्च ॥१३॥

13. There are twelve Dīkṣās (consecration-days) and twelve Upasad (-day)s (in the Aśvamedha-sacrifice)[1].

1. Cp. ŚB XIII. 4.4.1 where it is added that there are three Soma-pressing-days in the Aśvamedha-sacrifice.

नित्योदकं देवयजनं पुरस्तात् ॥१४॥

14. The place for sacrifice (*devayajana*) (should have) constant water towards the east (of it).

आद्योऽग्निर्द्विगुणस्त्रिगुण एकविंशतिविधो वा ॥१५॥

15. (The field of) the first fire (-altar-building) is to be multiplied by two or three or it may be twenty-one-fold.

एकादशिनीवदेकविंशतिर्यूपाः ॥१६॥

16. There should be twenty-one sacrificial posts[1] in the manner of Ekādaśinī.[2]

1. Cp. ŚB XIII. 4.4.5.
2. That means that the posts should be situated in the same manner as the posts are situated at the time of animal-sacrifice consisting of eleven (*ekādaśa*) animals. For this see VIII.8.6ff. Thus according to VIII.8.6, the distance between those posts should be as much as the length of the axle of a chariot (viz. 24 fingers) or according to VIII.8.7, after having divided the half of the eastern measure equally, one may situate the eleven posts at

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the equal distance; or according to VIII. 8.8, if the fire-altar is built (as is the case in the Aśvamedha) the central post may be situated in the middle and the remaining posts are distributed in the measure of the wings with equal distance. The rule in VIII. 8.8 is optional, so even in a sacrifice *with* a fire-altar-building, the rules mentioned in VIII. 8.6 and 7 are valid.

राज्जुदालो मध्ये ॥१७॥

17. (The post) of the Rajjudāla (cordia myxa or cordia latifolia)(-wood) (should be) in the middle[1].

1. Cp. ŚB XIII. 4.4.5.

अभितः पैतुदारवौ ॥१८॥

18. On both sides (of it)[1] (there should be) two (posts) of the Pītudāru (Deodar) (-wood)[2].

1. i.e. one to the left and one to the right.
2. Cp. ŚB XIII. 4.4.5.

षट्षड्बैल्वखादिरपालाशाः ॥१९॥

19. (Next, there should be) six (posts of the wood) of Bilva (aegle marmelos), six of Khadira (acacia catechu), and six of Palāśa (butea frondosa)[1].

1. Cp. ŚB XIII. 4.4.5.

त्रयस्त्रयोऽभितः ॥२०॥

20. There should be three (of these) on each side[1].

1. Thus there should three posts of Bilva, three of Khadira, and three of Palāśa on the left side of the central post and a series of the same on the right. For this Sūtra cp. ŚB XIII. 4.4.5.

प्रतियूपमग्नीषोमीयाः ॥२१॥

21. To each one of these posts, (the animals) for Agni and Soma (are to be bound)[1].

1. Cp. ŚB XIII. 4.4.11.

प्रातरग्निष्टोमः ॥२२॥

22. In the morning (i.e. next day), an Agniṣṭoma (is to be performed)[1]

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1. This is the first Soma-day in the Aśvamedha.

एकादशिन्यौ सवनीयाः पशवो भवन्ति ॥२३॥

23. There are (on this day), two sets of eleven animals to be seized as Savanīya-amimals.[1]

1. i.e. the animals seized on the Soma-pressing-day. For this Sūtra cp. ŚB XIII. 5.1.3.

मध्यम आग्नेयौ॥२४॥

24. The animals for Agni are to be bound to the middle (post).

उत्तरयोश्च ॥२५॥

25. And (also) on the further two days.[1]

1. i.e. on the second and the third day also two sets of eleven animals are to be bound.

उत्तमे गावो बहुरूपाः ॥२६॥

26. On the last day, bovine animals of many colours (are to be seized)[1].

1. Two sets of eleven bovine animals to Agni, Sarasvatī, Soma, Pūṣan, Bṛhaspati, Viśvedevas, Indra, Maruts, Indrāgnī, Savitṛ and Varuṇa and two bovine animals for Prajāpati. For this Sūtra cp. ŚB XIII. 3.3.3; 5.3.11.

विजयमध्याद्धोतुः प्राची दिग्दक्षिणा ब्रह्मणोऽध्वर्योः प्रतीच्युद्गातुरुदीची ॥२७॥

तृतीयं-तृतीयमन्वहं ददाति भूमिपुरुषब्राह्मणस्ववर्जम् ॥२८॥

27-28. Out of what is conquered, (the sacrificer gives) the eastern direction[1] to the Hotṛ (as a sacrificial gift), the southern to the Brahman, the western to the Adhvaryu, and the northern to the Udgātṛ[2]–everyday, (he) gives one third (of these gifts)–except the land, the men, and the property of the Brāhmaṇas.

1. i.e. the money obtained in that direction.
2. Cp. ŚB XIII. 5.4.24. 3. Cp. ŚB XIII. 5.4.28

तृतीयसवन उक्थ्यं गृहीत्वाग्निमारुतकाले त्रैधं विगृह्णाति॥२९॥

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29. At the time of the third pressing, having drawn the Ukthya (-scoop), he divides it into three,[1] at the time of the (recitation of the) Āgnimāruta (śastra).

1. For the division see and compare X.7.10; IX.14.8-19.

तच्चमसाननु होमभक्षौ ॥३०॥

30. After the libations of goblets at it (= the Āgnimāruta) the libation and consuming (of the Ukthya-scoop should take place).

वसतीवरीर्गृहीत्वा-गृहीत्वा प्रतिदिशं समासिच्य परिहरति॥३१॥

31. Having taken the Vasatīvarī (-water) from each direction and then having mixed all that, he carries it round[1].

1. For this rite VIII.9.17. For this Sūtra cp. ŚB XIII. 5.1.4.

आज्यसक्तुधानालाजानामेकैकं जुहोति प्राणाय स्वाहेति (२२.२३) प्रतिमन्त्रं सर्वरात्रमावर्तम् ॥३१॥

32. With each of the formulae beginning with *prāṇāya svahā* (VS XXII.23-34) he offers each of the materials viz. clarified butter, groats, fried grains,[1] and lājas,[2] for the whole night repeating (the formulae)[3].

1. *dhānā* - grains fried without making moistened.
2. *lāja* - grains parched after making moistened.
3. Cp. ŚB XIII. 2.1.1-6.

व्युष्ट्या इति (२२.३४) व्युष्टायाम् ॥३३॥

33. (He offers) with *vyuṣṭyai*... (VS XXII.34) when it is dawn[1].

1. Cp. ŚB XIII. 2.1.6-7.

स्वर्गायेत्युदिते (२२.३४)॥३४॥

34. (He offers) with *svargāya*...(VS XXII.34) when (the sun has) arisen[1].

1. Cp. ŚB XIII. 2.1.6-7.

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XX 5.

प्रातरुक्थ्यः ॥१॥

1. (Next day)[1] morning, an Ukthya (type of sacrifice should be performed).

1. This is the second Soma-day in the Aśvamedha-sacrifice.

महिमानो गृह्णाति सौवर्णेन पूर्वं हिरण्यगर्भ इति (२३.१) द्वितीयं राजतेन यः प्राणत इति (२३.३) ॥२॥

2. (The Adhvaryu) draws two (scoops called) Mahiman[1]–the first by means of a golden (cup), with *hiraṇyagarbhaḥ*... (VS XXIII 1-2)[2] and the second by means of a silver (cup) with *yaḥ prāṇataḥ*... (VS XXIII. 3-4).[3]

1. Cp. ŚB XIII. 2.11.1-2. 2. Cp. ŚB XIII. 5.2.23.
3. Cp. ŚB XIII. 5.3.7.

बहिष्पवमानाय सर्पणमश्वमालभ्य ॥३॥

3. They creep for the Bahiṣpavamāna[1], after the horse is held (at its tail)[2].

1. Out-of-door- chant.
2. Cp. ŚB XIII. 2.3.1; cp also XIII. 5.1.16.

वडवा दर्शयत्यभिरसति तत्स्तोत्रम् ॥४॥

4. He shows a mare to the horse, when (the horse) whinnys; that is (to be considered as) the Stotra (praise-song)[1].

1. Here, the whinnying-sound of the horse is supposed to mystically represent the chanting of the Bahiṣpavamāna-Stotra. The actual performance of it, however is optional: see the next Sūtra. For this Sūtra cp. ŚB XIII. 2.3.2.

स्तुवीरन्वा ॥५॥

5. Or (the Udgātṛs) may praise-sing (the Bahiṣpavamāna-Stotra).

शतमानं ददाति ॥६॥

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6. (The sacrificer gives gold) weighing a hundred (grains) (to the Udgātṛs)[1].

1. Cp. ŚB XIII. 2.3.2.

अश्वेनाक्रमयन्त्यास्तावम् ॥७॥

7. Then the assistants of (the Adhvaryu) make the horse step on the place of chanting (*āstāva*)[1].

1. Cp ŚB XIII 5.1.16.

ऐकादशिनानुपाकृत्याश्वादींश्च ॥८॥

8. Having led (*upākṛtya*) the animals which are in (two) sets of eleven (animals) and the animals beginning with horse etc.[1],

1. For the list of animals, see VS XXIV. 1-40.

होतरश्वमभिष्टुहीति प्रेष्यति ॥९॥

9. (the Adhvaryu) summons, "O Hotṛ, recite the praise of the Horse"[1].

1. Then the Hotṛ recites ṚV I.163. 1-11 (VS XXIX. 12-22). For this Sūtra cp. ŚB XIII. 5.1.16.

युनक्त्येनं युञ्जन्ति ब्रध्नमिति (२३.५) ॥१०॥

10. (He) yokes it (the horse to a chariot), with *yuñjanti bradhnam...* (VS XXIII.5)[1].

1. Cp. ŚB XIII. 2.6.1.

इतरांश्च युञ्जन्त्यस्येति (२३.६) ॥११॥

11. And (also he yokes three) other (horse)s with *yuñjantyasya...* (VS XXIII.6).

अश्वाः सौवर्णालङ्काराः ॥१२॥

12. The horses (should be) adorned with golden ornaments.

रथश्च ॥१३॥

13. And (also) the chariot (should be adorned with golden ornaments).

अपो यात्वावगाढेषु वाचयति यद्वात इति (२३.७)॥१४॥

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14. Having gone to waters[1], after (the horses) have fully entered (the waters), (the Adhvaryu) makes (the sacrificer) mutter *yadvātaḥ*...(VS XXIII.7)[2].

1. The Adhvaryu and the sacrificer go to a lake by means of a chariot to which four horses have been yoked (Sūtras 10-13).
2. Cp. ŚB XIII. 2.6.2.

आयाय विमुक्तमश्वं महिषी वावाता परिवृक्ताज्येनाभ्यञ्जन्ति पूर्वकायमध्यापरकायान्यथादेशं वसवस्त्वेति (२३.८) प्रतिमन्त्रम्॥१५॥

15. After (they) have come and the horse is unyoked, the Mahiṣī, Vāvātā, and Parivṛktā[1] anoint the horse with clarified butter. (They anoint) the fore-part, middle-part and the hind-part respectively with one of the three formulae (in sequence) beginning with *vasavastvā*... (VS XXIII. 8) respectively[2].

1. The three queens i.e. the wives of the sacrificer.
2. Cp. ŚB XIII. 2.6.3-7.

अभ्यंश्यमानान्मणीन्त्सौवर्णानेकशतमेकशतं केसरपुच्छेष्ववयन्ति भूर्भुवः स्वरिति (२३.८) प्रतिमहाव्याहृति ॥१६॥

16. Each of (the queens) weaves a hundred and one infalliable gold-pearls in the manes and tail (of the horse) with *bhūr bhuvaḥ svaḥ* (VS XXIII. 8), each one with one of (three) great utterances[1].

1. *mahāvyāhṛti*. The words *bhūḥ* etc. are called *mahāvyāhṛti*. For this Sūtra cp. ŚB XIII. 2.6.8.

अनुचर्यश्च तूष्णीमेकेषाम् ॥१७॥

17. And according to some the female attendants (also weave, but) silently.

अश्वाय रात्रिहुतशेषं प्रयछति लाजी३ञ्छाची३निति (२३.८)॥१८॥

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18. (The Adhvaryu) gives to the horse the remains of what was offered[1] in (the earlier) night with *lājī3ñchācī3n*... (VS XXIII.8)[2].

1. viz. clarified butter, groats, fried grains and parched grains (Cf. XX. 4.31-33).
2. Cp. ŚB XIII. 2.6.8.

अप्स्ववहरणमखादति ॥१९॥

19. In case (the horse) were not to eat (the remains), then (they) are to be carried down to water.

ब्रह्मा पृच्छति होतारं यूपमभितः कः स्विदेकाकीति (२३.९) ॥२०॥

20. (While they are standing) at the two sides of (the central) sacrificial post, the Brahman asks (the Hotṛ) (the question viz.) *kaḥ svid ekākī carati*... (VS XXIII.9)[1].

1. Cp. ŚB XIII. 2.6.9-13.

सूर्य इत्याचष्टे (२३.१०) ॥२१॥

21. (The Hotṛ) says *sūryaḥ*... (VS XXIII.10).

होता ब्रह्माणं का स्विदासीदिति (२३.११) ॥२२॥

22. The Hotṛ (asks) the Brahman (the question viz.) *kā svidāsīt*... (VS XXIII.11)[1].

1. Cp. ŚB XIII. 2.6.14-17.

द्यौरिति (२३.१२) प्रत्याह ॥२३॥

23. (He) says *dyauḥ*... (VS XXIII.12).

XX. 6.

अग्निमन्थनादि करोति ॥१॥

1. (The Adhvaryu) performs (the rites like producing) fire (by means of) churning etc.

अग्निष्ठेऽश्वतूपरगोमृगान्नियुनक्ति ॥२॥

2. He binds the horse, a hornless he-goat (*tūpara*) and Gomṛga[1] to the Agniṣṭha[2] (sacrificial post)[3].

1. These animals are dedicated to Prajāpati.

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The word *gomṛga* indicates some bovine animal.

2. i.e. the sacrificial post which stands by (or opposite to) the Āhavanīya-fire.
3. Cp. ŚB XIII. 2.2.2.

यथोक्तमश्वादौ देवताः ॥३॥

3. The deities of the horse etc. are as has been said (in the Saṁhitā)[1].

1. viz. in VS XXIV.1.

पर्यङ्ग्यानश्वे ॥४॥

4. He binds the Paryaṅgya[1] (animals) to the horse[2].

1. *Paryaṅgya* means circumcorporeal. A rope is wound round the body of the horse (as if it were a bottle-gourd to be used for swimming) and to this rope the Paryaṅgya-animals are bound. Thus a black-necked he-goat is bound to the fore-head of the horse (i.e. to the rope near the fore-head) etc. For details see ŚB XIII 2.2.3-10.
2. Cp. ŚB XIII. 2.2.3-10.

पञ्चदश-पञ्चदश रोहितादीन्त्सौर्यान्तानितरेषु॥५॥

5. To each one of the other sacrificial posts (he binds) fifteen (animals) beginning with Rohita (VS XXIV.2) and ending with the animals dedicated to Sūrya (VS XXIV .19).

कपिञ्जलादीन्पृषतान्तांस्त्रयोदश-त्रयोदश यूपान्तरेषु॥६॥

6. (He places the animals) beginning with Kapiñjala (VS XXIV. 20ff) and ending with the spotted (*pṛṣat*) (animals)[1] (VS XXIV.40), thirteen (at each one of the twenty) spaces between (twenty-one) sacrificial posts[2].

1. Among these "animals" birds and fishes are also included. The birds are to be kept in cages. Similarly the wild animals are to be kept in cages. The fishes are to be kept in pitchers full of water.
2. For the posts see XX. 4.16-20. For this Sūtra cp. ŚB XIII. 5.1.15.

अश्वप्रोक्षणमद्भ्यस्त्वा (६.९) वायुष्ट्वेति (२३.१३-१६) ॥७॥

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7. The sprinkling of (water on) the horse (is to be done) with *adbhyastvā*... (VS VI.9) and *vāyuṣṭvā*... (VS XXIII. 13-16)[1].

1. Cp. ŚB XIII. 2.7.1-12.

उपगृह्णात्यपां पेरुरग्निः पशुरिति (६.१०, २३.१७) ॥८॥

8. (The Adhvaryu) holds the sprinkling water under the mouth of the horse) with *apāṁ peruḥ*... (VS VI.10) and *agniḥ paśuḥ*... (VS XXIII.17)[1].

1. Cp. ŚB XIII. 2.7.12-13.

कपिञ्जलादीनुत्सृजन्ति पर्यग्निकृतान् ॥९॥

9. They set free (the animals) beginning with Kapiñjala, after fire is carried round them[1].

1. Cp. ŚB XIII. 2.4.3.

हिरण्यवासोऽधीवासेष्वश्वसंज्ञपनम् ॥१०॥

10. The horse is to be killed on gold, a cloth, and upper cloth.[1]

1. According to ŚB XIII. 2.8.1 (cp. ŚB XIII. 5.2.1), first a cloth is spread and on that an upper cloth (*adhīvāsa*) is spread, on that gold is placed and on it the horse is killed. Devayājñika, on this Sūtra says that in this Sūtra gold is mentioned first because it is "more important" (although in the order of placing, it is not the first).

परिपशव्ये हुत्वा प्राणाय स्वाहेति (२३.१८) तिस्रोऽपराः॥११॥

11. Having offered,[1] the two Paripaśavya-oblations[2] he offers three more oblations with *prāṇāya svāhā*... (VS XXIII.18).

1. According to ŚB XIII.2.8.2, the oblations with VS XXIII.18 are to be offered not after the Paripaśavya-oblations, but in between them i.e. while the horse is being killed (*saṁjñapyamāne*).
2. There are two Paripaśavya-oblations for the details of which see VI.5.22 and 24. The first of these is offered before the process of animal-killing (strangling) is started and the second after the animal is dead. These oblations

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may or may not be offered (cf V.5.25). The word *paripaśavya* means "circumanimal" oblations i.e. oblations offered before and after killing of the animal. Eggeling's explanations of this word (*SBE*, 44, p. 321, n.1.) 'oblations relating to the victim' or perhaps. 'oblations performed in connection with the carrying of fire round the victim' are not satisfactory.

वाचयति पत्नीर्नयन्नमस्तेऽम्ब इति (६.१२ २३.१८)॥१२॥

12. (The Neṣṭṛ)[1], while leading the wives (to the place of the slain horse), makes them mutter *namaste...* (VS VI.12) and *ambe...* (VS XXIII.18)[2].

1. In an independent animal-sacrifice this work is done by the Pratiprasthātṛ; but in an animal-sacrifice forming part of a Soma-sacrifice, Neṣṭṛ does this work (See VI.5.27-28).
2. Cp. ŚB XIII. 2.8.3.

अश्वं त्रिस्त्रिः परियन्ति पितृवन्मध्ये गणानां प्रियाणां निधीनामिति (२३.१९) ॥१३॥

13. (The wives) walk round the horse thrice[1] (for each formula)–by the left at the second time[2] with *gaṇānām... priyāṇām...* and *nidhīnām...* (VS XXIII.19)[3].

1. Out of the three round walks for each of the three formulae the first is to be done with the recitation of formula and the remaining two silently. For every formula there are three walks and thus in all there are nine.
2. *Pitṛvat* as at the time of ancestral worship i.e. "by the left". The other two walks are to be done "by the right (of the horse)."
3. Cp. ŚB XIII. 2.8.4-5.

प्रक्षालितेषु महिष्यश्वमुपसंविशत्यहमजानीति (२३.१९) ॥१४॥

14. After (the vital limbs of the horse) are washed (by the wives, the Adhvaryu and the sacrificer)[1] the Mahisī (chief queen) lies down near the horse, with *āhamajāni...* (VS XXIII.19)[2].

1. For details of washing see VI. 6.2-7.
2. Cp. ŚB XIII. 2.8.5; XIII. 5.2.2.

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अधीवासेन प्रच्छादयति स्वर्गे लोक इति (२३.२०) ॥१५॥

15. (The Adhvaryu) covers (the horse and Mahiṣī) by means of the upper cloth (*adhīvāsa*) with *svarge loke...* (VS XXIII.20)[1].

1. Cp. ŚB XIII. 5.2.2; XIII. 2.8.5.

अश्वशिश्नमुपस्थे कुरुते वृषा वाजीति (२३.२०) ॥१६॥

16. (The Mahiṣī) puts the male organ of the horse in her female organ, with *vṛṣā vājī...* (VS XXIII.20).

Cp. ŚB XIII. 5.2.2; XIII. 2.8.5.

उत्सक्थ्या इत्यश्वं (२३.२१) यजमानोऽभिमन्त्रयते ॥१७॥

17. The sacrificer addresses the horse with *utsakthyā...* (VS XIII.21)[1].

1. Cp. ŚB XIII. 5.2.3.

अध्वर्युब्रह्मोद्गातृहोतृक्षत्तारः कुमारीपत्नीभिः संवदन्ते यकासकाविति (२३.२२-३१) दशर्चस्य द्वाभ्यां-द्वाभ्यां हये-हयेऽसावित्यामन्त्र्यामन्त्र्य ॥१८॥

18. The Adhvaryu, Brahman, Udgātṛ, Hotṛ and Kṣattṛ[1] converse with the maiden and wives (of the sacrificer) everytime[2] with two verses out of the group of ten verses beginning with *yakāsakau...* (VS XXIII. 20-30) and everytime, having invoked *haye haye n.n*[3].

1. A doorkeeper, or a messenger or one who supervises the income and expenditure (See XX.1.16).
2. The Adhvaryu with the maiden, the Brahman with the Mahiṣī (but since the Mahiṣī is lying with the horse, her response is given by her female attendants) the Udgātṛ with the Vāvātā, the Hotṛ with the Pālāgalī. Thus there are five pairs, ten verses, two verses for each pair.
3. Cp. ŚB XIII. 5.2.4-8.

सानुचर्यः प्रत्याहुः ॥१९॥

19. (The queens) in accompaniment with the female attendents of each, respond.

अनुचर्य एकेषाम् ॥२०॥

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20. According to some the female attendents only[1] should respond.

1. And not the queens at all.

महिषीमुत्थाप्य पुरुषा दधिक्राव्ण इत्याहुः (२३.३२) ॥२१॥

21. Having caused the Mahiṣī rise, the men[1] mutter[2] *dadhikrāvṇaḥ*...(ṚV IV. 39.5; VS XXIII. 31).

1. Viz. the Adhvaryu etc. who took part in the conversation. Only the male participants mutter the verse.
2. This verse contains the word *surabhi* (fragrant) and hence its recitation is believed to be of expiatory significance for the obscene conversation. For this Sūtra cf. ŚB XIII. 5.2.9; 2.9.9.

XX. 7.

तिस्रः पत्न्योऽसिपथान्कल्पयन्त्यश्वस्य सूचीभिर्लौहराजत-सौवर्णीभिर्मणिसंख्याभिर्गायत्री त्रिष्टुबिति (२३.३३-३८) द्वाभ्यां-द्वाभ्याम् ॥१॥

1. The three wives[1] prepare knife-paths[2] by means of needles which are made of copper, silver and gold respectively each of which are as many in number[3] as the pearls, each one with two (out of six) formulae beginning with *gāyatrī triṣṭub*... (VS XXIII. 33-38)[4].

1. Viz. Mahiṣī, Vāvātā, Parivṛktā.
2. The wives pierce by means of needles so that it will be easy afterwards to cut the body of the horse by means of a knife.
3. For the number of pearls which is one hundred and one see XX. 5.16.
4. Cp. ŚB XIII. 2.10.1-3.

रजतसुवर्णसीसाभिर्वा मन्त्राम्नानात् ॥२॥

2. Or by means of (the needles) which are made of silver, gold, and lead; because (they are mentioned in the formula.[1]

1. cf. VS XXIII.37.

सौवर्णासिरश्वः ॥३॥

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3. The knife for cutting the horse should be golden[1].

1. i.e. adorned with gold. For this Sūtra cp. ŚB XIII. 2.2.16.

लौहाः पर्यङ्ग्याणाम् ॥४॥

4. The knives for (cutting) the circumcorporeal (animal)s[1] should be of copper[2].

1. *Paryaṅgya.* For these see XX.6.4.
2. Cp. ŚB XIII. 2.2.16.

आयसा इतरेषाम् ॥५॥

5. And iron for (cutting) the other (animal)s[1].

1. Cp. ŚB XIII. 2.2.16.

अश्वं विशास्त्यनुवाकेन कस्त्वाच्छ्यतीति (२३.३९-४४) ॥६॥

6. With the section (*anuvāka*) beginning with *kastvācchyati*...(VS XXIII 39-46), (the Adhvaryu) tears (the belly of the horse).

मेदोऽस्योद्धरन्ति वपार्थे ॥७॥

7. He takes out fat (from near the belly) to be used instead of omentum[1].

1. Since horse has no omentum, the rites in connection with omentum are to be performed with that fat. Of other animals omentum is taken as usual (see ŚB XIII. 5.2.10).

लोहितं चास्य श्रपयन्ति ॥८॥

8. And (the slaughterers) cook the blood of it[1].

1. While cooking the other limbs of the body of the horse, the slaughterers also cook the blood of the horse, in a separate pot.

प्राजापत्यवपानामुत्तरतः श्रपणं होमो हविषश्च ॥९॥

9. Offerings of the omentums and of the offering-materials (viz. limbs) of (animals) dedicated to Prajāpati[1], are to be made in the northern (part of the Āhavanīya-fire) and the cooking (of the limbs of the animals dedicated to Prajāpati is also to be done at a place which is) towards the north (of the cooking place of limbs of other animals)[2].

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1. For these see XX.6.6. Cp. VS XXIV.1.
2. The construction of this Sūtra is complicated.

प्राग्वपाहोमाद्धोताध्वर्यू च सदसि संवदेते चतसृभिः कः स्विदेकाकीति (२३.४५-४८) पूर्ववत् ॥१०॥

10. Before the omentum-offering, the Hotṛ and the Adhvaryu converse in the Sadas, with four (verses) beginning with *ka svid ekākī*... (VS XXIII.45-48) in the same manner as (described) earlier[1].

1. See XX. 5.20-23. The first and third verses contain questions and the second and the fourth their answers. First the Hotṛ asks and the Adhvaryu replies; then the Adhvaryu asks and the Hotṛ replies.
2. Cp. ŚB XIII. 5.2.11-13.

ब्रह्मोद्गातारौ च पृच्छामि त्वेति (२३.४९-५२) ॥११॥

11. And the Brahman and the Udgātṛ with *pṛcchāmi tvā*... (VS XXIII. 49-52)[1].

2. Cp. ŚB XIII. 5.2.14-15.
1. In the same manner as the Hotṛ and the Adhvaryu.

पुनः पूर्वावपरेणोत्तरवेदिं का स्विदासीदिति (२३.५३-५६)॥१२॥

12. And again the earlier two[1] (converse) to the west of the Uttaravedi, with *kā svidāsīt*...(VS XXIII.53-56)[2].

1. viz. The Hotṛ and the Adhvaryu.
2. Cp. ŚB XIII. 5.2.16-18.

उत्तरौ च कत्यस्येति (२३.५७-६०) ॥१३॥

13. And the latter two[1] with *katyasya*... (VS XXIII.57-60)[2].

1. Viz. the Brahman and the Udgātṛ.
2. Cp. ŚB XIII. 5.2.19-20.

यजमानोऽध्वर्युं पृच्छामि त्वेति (२३.६१) ॥१४॥

14. The sacrificer (asks) the Adhvaryu *pṛcchāmi tvā*... (VS XXIII. 49-52)[1].

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1. Cp. ŚB XIII. 5.2.21.

इयं वेदिरित्यध्वर्युः (२३.६२) ॥१५॥

15. *iyaṁ vediḥ*...(VS XXIII.62) the Adhvaryu answers[1].

1. Cp. ŚB XIII. 5.2.21.

सर्वहुतेन महिम्ना चरति यस्तेऽहन्निति (२३.२) जुहोति॥१६॥

16. (The Adhvaryu) performs the ritual of (the first) Mahiman-scoop which is to be offered all at once. He offers it with *yaste'han*... (VS XXIII.2)[1].

1. Cp. ŚB XIII. 5.2.23.

अत्र वा ग्रहणम् ॥१७॥

17. Now (here), rather (*vā*), the drawing of the (Mahiman-scoops)[1] is to be done.

1. For the details of these scoops see XX. 5.2. Thus the drawing of these scoops, according to this Sūtra, is not to be done before the Āgrayaṇa-scoop and the Ukthya-scoop, but rather now. Out of the two Mahiman-scoops, the first is to be offered before the offering of the omentums (Sūtra 16) and the second after the offering of omentums (Sūtra 26).

वपाभिश्चरति ॥१८॥

18. (Then) he performs the ritual of omentum[1].

1. First the ritual of the omentums of the two groups of eleven animals, then of the horse, (in the case of horse, instead of omentum, fat near the belly is used) and then of the other animals. For this Sūtra cp. ŚB XIII. 5.3. 1-5.

छागोस्त्रमेषाः पश्वभिधानाद्यथालिङ्गम् ॥१९॥

19. (By the qualificatory words, the animals like) a he-goat, an ox (*usra*) or a ram (a ewe) are to be understood in accordance with the characteristic features, because it is the animals which are being mentioned.[1]

1. In the list of the animals sometimes some qualificatory words alone are mentioned, without any mention of the

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actual animals. Thus for example, the words like *tūpara* (hornless) (VS XXIV.1) *rohita* (red) (VS XXIV.2) or Phalgu (weak) (VS XXIV.4) etc. are used without any mention of the animals they qualify. A question may then arise which animals are to be understood by these qualificatory words. One is likely to understand that in all these cases, *he-goats* are meant. But this would not be correct. One should rather use one's discretion and see of which animals these words can be characteristics and in accordance to that, decide the animal to be seized. Thus by the word *tūpara* one must understand a he-goat, while by the word *rohita*, an ox and by the word *phalgu* a ram (i.e. in the present context, a ewe, because the word is used in feminine gender).

गुणवचनाच्चोदनाशब्दस्य ॥२०॥

20. Because in the prescriptive words (only) qualification is expressed, (a he-goat with that qualification only should be understood).[1]

1. This is the opinion of the opponents. The meaning is as follows:-in the normal paradigme (*prakṛti*), a he-goat is prescribed. All the other sacrifices are based on the normal paradigme except whatever has been specifically told. Thus when in the context of animals in the Aśvamedha the words *tūpara, rohita* etc. are used, they should be regarded as the qualifications of he-goats only, because whatever is not mentioned, is automatically understood from the basic, normal, paradigme. Here only the qualifications are mentioned and not the qualified substance (viz. animals). So the substances should be borrowed from the normal paradigme and they are to be qualified by the qualifications mentioned here.

This view of the opponents is refuted in the next Sūtra.

प्रकृतौ चावचनात् ॥२१॥

21. (These qualificatory words should be), however (*vā*), understood as substantives because even in the normal pardigme (qualifying words only are) mentioned (without any substantive)[1].

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1. This Sūtra gives reply to the objection raised in the Sūtra 20. Even in the normal paradigme sometimes merely the qualificatory words are used and one has to understand with one's discretion the animal meant. So here also we should take into consideration the propriety of qualification which can stand for which animal and thereby decide the animal.

The Sūtras 19-21 are not clear in their meaning. The commentators also do not explain these Sūtras satisfactorily.

In the Sūtra 21 I accept the reading *vāvacanāt* accepted by Vidyādhara (without following his interpretation) and not the Weber's reading *cāvacanāt.*

एकविंशतिप्रदानानेकेऽन्वक्चातुर्मास्यदेवताः पितृत्रैयम्बक-पुनरुक्तवर्जम् ॥२२॥

22. Some (perform) the offerings (of the omentums) (dividing them) in twenty-one (groups) in accordance with the Cāturmāsya-deities, omitting (the deities of) Pitṛ-offering, Tryambaka-offering and the repeated deities.[1]

1. According to this opinion, the omentums of all the animals (except the horse, the hornless goat and Gomṛga) mentioned in VS XXIV. 1-19 should be brought together and divided into twenty-one groups.

The Cāturmāsya-deities are called so because they are the same as the deities of the Cāturmāsya - offerings. For this Sūtra cp. ŚB XIII. 5.3.4.

ऐन्द्राग्नवैश्वदेवकायानेके ॥२३॥

23. Some (perform the offerings of omentums of other animals jointly after the offerings of omentums of animals) dedicated to Indra and Agni, or Viśvedevas or Ka[1].

1. In this Sūtra actually three opinions are mentioned: (*a*) first, one should offer separately the omentums upto the omentum of Aindrāgna-animal (VS XXIV.15) and then after all the remaining omentums together. They will be offered to Indra and Agni only. This is the opinion of Saumapa Mānutantavya (ŚB XIII.5.3.2). (*b*) One should offer the omentums of all animals

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separately upto the offering of omentum of Vaiśvadeva-animal (VS XXIV.14) and then offer omentums of all the remaining animals together. They will be offered to Viśvedevas only. This is the opinion of Satyakāma Jābāla (ŚB XIII.5.3.2). (*c*) One should offer the omentums of all the animals separately upto the animal dedicated to the deity named Ka (VS XXIV.15). Then one should offer the omentums of remaining animals together. They will be offered to Ka only. This is the opinion of Śailāli (ŚB XIII. 5.3.5). For this Sūtra cp. ŚB XIII. 5.3.1-3.

देवतातन्त्रेण तु ॥२४॥

24. (One should) rather (perform the offerings of all the omentums of all the animals) with the single procedure in connection with the deity[1].

1. Thus after the first three omentums are offered (see n.1 on Sūtra 18) one should offer all the omentums of remaining animals beginning with the Āgneya-animal (VS XXIV.1) upto the Saurya animal (VS XXIV.19) together and offer them to Viśvedevas in a joint procedure. Instead of pronouncing each of the individual deities, he may pronounce Viśvedevas i.e. All Gods. For this Sūtra cp. ŚB XIII. 5.3.6.

न कालभेदात् ॥२५॥

25. No, because their timing is different.[1]

1. This Sūtra is a reply to a question which is not mentioned here. The question is whether the omentums of the two groups of eleven animals are also to be offered alongwith the omentums of animals beginning with the Āgneya and ending with the Saurya or not. To this assumed question, the present Sūtra gives reply. Thus the omentums of the two groups of eleven animals are to be offered first. Then the offerings of the omentums of the three animals to Prajāpati (viz. the horse–in its case fat instead of omentum–hornless goat and Gomṛga) and then of the remaining animals viz. beginning with the Āgneya and ending with the Saurya. Since the timings of the two groups of eleven animals and that of the

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remaining animals are different (because they are intervened by the Prājāpatya-animals), they cannot be joined.

वपान्ते द्वितीयेन पूर्ववद्यस्ते रात्राविति (२३.४) जुहोति॥२६॥

26. At the end of the omentum-offering, (the Adhvaryu) makes a libation with (of) the second (Mahiman-scoop) with *yaste rātrau*... (VS XXIII. 4) in the same manner as the first (Mahiman-scoop)[1].

1. For the first Mahiman-scoop see XX.7.16. As in the case of that scoop, in the case of this scoop also it is to be offered "all at once (*sarvahuta*)". For this Sūtra cp. ŚB XIII. 5.3.7.

शूलेऽश्वशेषश्रपणम् ॥२७॥

27. The remaining parts of the horse are to be cooked on a spit.

सर्पणप्रभृत्या पश्वासादनात्कृत्वा ॥२८॥

28. Having performed the rites beginning with the creeping (*sarpaṇa*)[1], upto the placing (of the utensils on the altar) for the animal (sacrifice)[2],

1. i.e. going out of the Sadas, then coming back and standing worshipping near the Dhiṣṇya (Fire-hearth)s. This is done by all the priests and the sacrificer. For this rite see IX. 8.18-9.1
2. For this rite see VI. 2.5.

XX. 8.

लोहितमवद्यति गोमृगकण्ठाश्वशफयोरयस्मये चरौ ॥१॥

1. (the Adhvaryu) takes portion of the blood (of the horse) (first time) in the gullet of the Gomṛga, (second time) in the hoof of the horse and (third time) in an iron bowl (*caru-*).

वेतसशाखासु प्राजापत्यानाम् ॥२॥

2. (He takes the portions of the animals) dedicated to Prājāpati[1] on rattan twigs.

1. viz. the horse, the hornless goat and the *Gomṛga*.

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अश्वस्य वा ॥३॥

3. Or (only) of the horse[1].

1. Cp. ŚB XIII. 5.3.8.

स्विष्टकृद्वनस्पत्यन्तरे शूल्यं हुत्वा देवताश्चाङ्गेभ्यो जुहोत्यमुष्मै स्वाहेति प्रतिदेवतं शादप्रभृतित्वगन्तेभ्यः (२५.१-९) ॥४॥

4. Having offered (the meat cooked) on the spit,[1] between the Sviṣṭakṛt-offering and the offering to Vanaspati[2], (the Adhvaryu) offers (ghee) to the deities and the limbs of the horse, saying *svāhā* to N.N. etc. for each deity, beginning with *śādam* (VS XXV.1) and ending with *tvak* (VS XXV.9)[3].

1. This is offered to Prajāpati.
2. i.e. after the offering to Vanaspati (see V.8.18-19) and before the Sviṣṭakṛt-offering (VI.8.20).
3. Cp. ŚB XIII. 3.4.1.

विमुखाच्च परेभ्यः ॥५॥

5. And to the (deities mentioned) after the formula called Vimukha[1], (he offers the libations of ghee)[2].

1. The formula beginning with the words *ugraśca* (VS XXXIX.7) is called Vimukha. These libations are made to the deities mentioned in VS XXXIX. 8-13.
2. Cp. ŚB XIII. 3.4.1.

मा नो मित्र इति च प्रत्यृचमनुवाकाभ्याम् (२५.२४-३९)॥६॥

6. And (he makes libations of ghee also) with the two Anuvākas (sections) beginning with *mā no mitraḥ* (VS XXV.24-39), with each verse (in them)[1].

1. These libations are called Aśvastomīya-libations (See ŚB XIII. 3.6.1). For this Sūtra cp. ŚB XIII. 3.6. 1-2.

अन्त्यां द्यावापृथिवीयाम् (३९.१३) ॥७॥

7. He makes the last libation to Dyāvāpṛthivīs.[1]

1. With VS XXXIX. 13. After this the Sviṣṭakṛt-offering is performed. The rites mentioned in Sūtras 4-7 are done after the offering to Vanaspati and before the Sviṣṭakṛt-offering (see Sūtra 4). For this Sūtra cp. ŚB XIII. 3.4.1.

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स्विष्टकृदन्तेऽग्निभ्यः स्विष्टकृद्भ्यः स्वाहेति लोहितं जुहोति यथावत्तम् ॥८॥

8. At the end of the Sviṣṭakṛt-offering, he offers the blood (of the horse), as it has been taken,[1] to Agnis Sviṣṭakṛts[2].

1. i.e. the blood is to be offered by means of the gullet of the Gomṛga, hoof of the horse and an iron bowl. All the three offerings may be offered at this point of the ritual or only the first may be offered at this point of the ritual. For the optional time of the second and the third offering see the following Sūtras.
2. Cp. ŚB XIII. 3.4.2-5.

अश्वशफेन वानुयाजान्ते ॥९॥

9. Or, rather, he may offer (the offering) by means of the hoof of the horse after the end of the Anuyājas (after-offerings).

अयस्मयेन पत्नीसंयाजान्ते ॥१०॥

10. (And also he may optionally offer the offering) by means of the iron (bowl) at the end of the Patnīsaṁyājas.

इमा नु कमिति (२५.४६-४७) च द्विपदाः ॥११॥

11. And (then also he should offer) the Dvipadā-offerings[1] with *imā nu kam...* (VS XXV. 46-47)[2].

1. These offerings are called Dvipadās because they are offered with the verses containing "two feet" each. Here ends the description of the second Soma-day.
2. Cp. ŚB XIII. 3.6.3-5.

अतिरात्र उत्तमः ॥१२॥

12. The last (third) day is an over-night Atirātra-soma-sacrifice[1].

1. Cp. ŚB XIII. 3.1.4; 3.3.6; 5.3.9.

सर्वस्तोमो ज्योतिर्गौरायुरभिजिद्विश्वजिन्महाव्रतमप्तोर्यामो वा॥१३॥

13. It may be either a Sarvastoma (Atirātra)[1], or

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Jyotir (Atirātra) or Go (Atirātra), or Āyus (Atirātra) or Abhijit (Atirātra) or Viśvajit (Atirātra) or Mahāvrata (Atirātra) or Aptoryāma (Atirātra)[2].

1. Cp. ŚB XIII. 3.1.4; 3.3.6; 5.3.9.
2. For these options see ŚB XIII.5.4. 3-7.

अप्तोर्यामे तिरोऽह्नीयेभ्यो रात्रिपर्याय उत्तमः ॥१४॥

14. In the Aptoryāma, (the fourth) night-round (*rātriparyāya*) for the (Soma-draughts) lasting beyond a day (*tiro'hnīya-*) (should be consisting of four chants).[1]

1. Cf. Karka's commentary.

अग्निष्ठे प्राजापत्यौ च ॥१५॥

15. And the two animals dedicated to Prajāpati[1] also should be bound to the Agniṣṭha[2] (-sacrificial post)[3].

1. In addition to the two sets of eleven bovine animals. See XX. 4.26.
2. The sacrificial post which stands by (or opposite to) the Āhavanīya-fire.
3. Cp. ŚB XIII. 5.3.11.

अवभृथेष्ट्यन्तेऽप्सु मग्नस्य पिङ्गलखलतिविकिमधशुक्लस्य मूर्धनि जुहोति जुम्बकाय स्वाहेति (२५.९) ॥१६॥

16. At the end of the Avabhṛtha-offering[1], (the Adhvaryu) makes an offering on the head of a man who is white-spotted (*śukla*), bald-headed (*khalati*), with protruding teeth (*viklidha*) and with reddish brown eyes (*piṅgala*) and who is standing in the water, with *jumbakāya svāhā* (VS XXV.9)[2].

1. For this see X.8. 25-30.
2. Cp. ŚB XIII. 3.6.5.

उत्क्रान्ते यजमाने पापकृतोऽभ्यवयन्त्यचरित्वा व्रतानि ॥१७॥

17. After the sacrificer has come out (of the water), the sinners[1] who have not performed the expiatory vows[2] enter into the water.

1. Those who have committed grave sins particularly of killing a Brāhmaṇa (*brahmahā*).

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2. Those expiatory vows which a sinner has to observe otherwise, need not be now performed.

अश्वमेधपूताख्यास्ते ॥१८॥

18. (Then) they (become) purified by means of Aśvamedha.

नानावभृथानि वा ॥१९॥

19. Or (on) all the (three days) separately the Avabhṛtha (-rite) (may be performed).

कुम्भोपमारणान्तं पूर्वयोः ॥२०॥

20. On the first two (Soma-pressing-days of the Aśvamedha, the Avabhṛtha-rite is to be performed) upto the end of immersing the pitcher (containing the Soma-husks).[1]

1. For this see X.9.1-3.

शेषे दीक्षाव्रताभावात् ॥२१॥

21. For, (if on the first or the second day, the Avabhṛtha-rite were to be performed completely[1]), the (Dīkṣā-) vow would not remain on the remaining (day/s).

1. When the sacrificer, as a part of the Avabhṛtha - rite would take the bath, he would not remain a Dīkṣita, for the next two days and that would be wrong. There fore, the Avabhṛtha-rite should end with the immersing of pitcher of husks only. The bath which follows this rite should not take place.

सर्वं वा श्रुतेः ॥२२॥

22. Or (the Avabhṛtha-rite may be performed) completely, because of a sacred text (*śruti*).

एकविंशतिरनूबन्ध्याः ॥२३॥

23. There should be twenty-one (barren cows to be slaughtered as) Anūbandhyās.[1]

1. For the animal-sacrifice of an Anūbandhyā (literally, "to be fastened after (i.e. at the end of the sacrifice))" see X. 9.12-13; XIII.4.4. For this Sūtra cp. ŚB XIII. 5.4.25.

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उदवसानीयान्ते भार्या ददाति यथासंवादं सानुचरीः ॥२४॥

24. At the end of the Udavasānīyā (-offering)[1] (the sacrificer) gives his wives alongwith their female attendants, in accordance with the conversation.[2]

1. For the Udavasānīyā-offering, see X.9.17-20.
2. He gives that wife to him with whom she took part in the conversation. Thus the chief queen is to be given to the Brahman; Vāvātā to the Udgātṛ, Parivṛktā to the Hoṭṛ. For this Sūtra cp. ŚB XIII. 5.4.27.

कुमारीं पालागलीं चाध्वर्यवे ॥२५॥

25. (He) gives a maiden and Pālāgalī to the Adhvaryu.

अनुचरीर्वा फलाधिकारादितरासाम् ॥२६॥

26. Or, rather, (he should give) only the female attendants, because the others have right for the result of the sacrifice[1].

1. The wives of the sacrificer have right for the result of the sacrifice (see I.1.7-8). Therefore they cannot be given.

अनारभ्यत्वाच्च ॥२७॥

27. And because of the impossibility of the performance[1].

1. The sacrificer has no right to give his wife. The sacrificer and the wife are on the same level. They equally possess the wealth which can be given as Dakṣiṇās (gifts). So a sacrificer cannot give his wife as a gift.

द्वादशाहमाग्नेयः पुरोडाशः ॥२८॥

28. (After the sacrifice is over), for twelve days everyday a sacrificial bread for Agni (should be offered)[1].

1. Cp. ŚB XIII. 3.6.6.

ब्रह्मौदनो वा ॥२९॥

29. Or (let there be) mess of rice for the Brāhmaṇas (for the twelve days that follow)[1].

1. Here, there is an option either a sacrificial bread to Agni or rice to Brāhmaṇas. In ŚB XIII. 3.6.6-7 both the

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options are mentioned but the latter is favoured. For this Sūtra cp. ŚB XIII. 3.6.6-7.

प्रत्यृतु पशूनालभते षट्षड्वसन्ताद्याग्नेयानैन्द्रान्पार्जन्यान्मारुतान्वा मैत्रावरुणानैन्द्रावैष्णवानैन्द्राबार्हस्पत्यान् ॥३०॥

30. In every season (the sacrificer) seizes animals six each time beginning with the Spring, for Agni, Indra, Parjanya or Maruts, Mitrāvaruṇau, Indrāviṣṇū and Indrābṛhaspatī, respectively[1].

1. Thus to Agni in the Spring; to Indra in the summer, to Parjanya or Maruts in the Rainy reason; to Mitrāvaruṇau in the Autumn; to Indrāviṣṇū in the Cold season; and to Indrābṛhaspatī in the Winter. In every season, after the Aśvamedha-sacrifice, six animals are to be offered to the deities mentioned, in the six seasons respectively. For this Sūtra cp. ŚB XIII. 5.4.28.

Puruṣamedha (Human sacrifice)

XXI. 1.

पुरुषमेधस्त्रयोविंशतिदीक्षोऽतिष्ठाकामस्य ॥१॥

1. (The sacrifice named) Puruṣamedha has twenty-three Dīkṣā days,[1] (and it is to be performed) for one who is desirous of surpassing foundation (*atiṣṭhākāmasya*)[1].

1. Cp. ŚB XIII. 6.1.2. 2. Cp. ŚB XIII. 6.1.1.

ब्राह्मणराजन्ययोः ॥२॥

2. (This sacrifice is) for a Brāhmaṇa and Kṣatriya (only)[1].

1. Thus Vaiśya cannot perform it.

अग्निष्टोमावन्तरेणातिरात्र उक्थ्यपक्षः ॥३॥

3. Between the two Agniṣṭoma-sacrifices (there is) an Atirātra (-sacrifice) with two Ukthya (-sacrifices) as its wings[1].

1. Thus there are five Soma-sacrificial days in the Puruṣamedha. The first and last are Agniṣṭoma-days. The middle (i.e. third), is Atirātra-day. The second and

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fourth are Ukthya-days. For this Sūtra cp. ŚB XIII. 6.1.8-9.

यूपैकादशिनी भवति ॥४॥

4. (On every Soma-sacrificial day, there) is a set of eleven sacrifical posts[1].

1. And everyday there are eleven animals to be seized. Cp. ŚB XIII. 6.1.5.6.

तावन्तोऽग्नीषोमीयाः ॥५॥

5. (And there are) as many (animals to be offered) to Agni and Soma[1].

1. i.e. on the day before the first Soma-day. That day is called Upavasatha-day. For this Sūtra cp. ŚB XIII. 6.1.4.

पशूनुपाकरिष्यन्नतिरात्रे देव सवितरिति (३०.१) प्रत्यृचं तिस्रो जुहोति ॥६॥

6. On the Atirātra-day[1] being about to lead up (*upākariṣyan*), the animals (to the deities), (the Adhvaryu) offers with each of the (three) verses beginning with *deva savitaḥ*...(VS XXX. 1-3)[2].

1. i.e. on the third Soma-day.
2. Cp. ŚB XIII. 6.2.9.

ऐकादशिनानुपाकृत्य ब्राह्मणादींश्च ॥७॥

7. Having led up the animals which are in the group of eleven, (he leads up the animals in the form of) Brāhmaṇa etc.[1]

1. In this sacrifice, human victims e.g. a Brāhmaṇa to Brahman, a Rājanya to Kṣatra, etc. are seized. For the list of these human victims see VS XXX. 5-22.

नियोजनकालेऽष्टाचत्वारिंशतमाद्यानग्निष्ठे ॥८॥

8. At the time of binding (the men to the sacrificial post, he binds) the first forty-eight[1] to the Agniṣṭha[2]-post[3].

1. viz. those mentioned in VS XXX.5-9.
2. The post which is in front of the Āhavanīya-fire.
3. Cp. ŚB XIII. 6.2.5.

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इतरेष्वेकादशैकादश ॥९॥

9. To the other (sacrificial post)s (he binds eleven each)[1].

1. viz. those men mentioned in VS XXX.10-20 (upto the the words *mahase vīṇāvādam).* For this Sūtra cp. ŚB XIII. 6.2.6.

द्वितीयोच्छ्रिते शेषान् ॥१०॥

10. To the sacrificial post raised second, he binds the remaining (men)[1].

1. viz. beginning with *pāṇighnam*... upto the end (VS XX.20-22).

नियुक्तान्ब्रह्माभिष्टौति होतृवदनुवाकेन सहस्रशीर्षेति (३१. १-१६) ॥११॥

11. To the bound (men), the Brahman praises with the Anuvāka (section) beginning with *sahasraśīrṣā* (VS XXXI. 1-16) in the manner of Hotṛ.[2]

1. For the way of recitation of Hotṛ see XIX.7.2. and 5 (Cp. Sāṅkhāśs I. 1.18-19). Thus, the Brahman, now, recites the first and the last verse thrice each. Similarly he utters the sound *om* (*praṇava*) at the end of each of the verses.
2. Cp. ŚB XIII. 6.2.12.

कपिञ्जलादिवदुत्सृजन्ति ब्राह्मणादीन् ॥१२॥

12. They set free the Brāhmaṇa etc. in the same manner as that of the Kapiñjala etc.[1]

1. For setting free of these see XX. 6.9. Thus after fire is carried around them, they are set free. For this Sūtra cp. ŚB XIII. 6.2.12-13.

स्विष्टकृद्वनस्पत्यन्तरे पुरुषदेवताभ्यो जुहोति ॥१३॥

13. Between the Sviṣṭakṛt-offering and the offering to Vanaspati[1] he makes libations (of ghee) to the deities to whom the men were dedicated[2].

1. i.e. after the offering to Vanaspati (for this see VI.8.18-

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19) and before the Sviṣṭakṛt-offering (see VI.8.20).

2. Cp. ŚB XIII. 6.2.13-14.

सपुरुषमश्वमेधवद्दक्षिणा ॥१४॥

14. The sacrificial gift (dakṣiṇā) (for this sacrifice is) similar to that for the Aśvamedha, but along with the men[1].

1. For the Dakṣiṇās in the Aśvamedha, see XX.4.27. In the Aśvamedha, one gives only the money obtained in various directions to various priests. In the present sacrifice the men in those directions are also to be given to the respective priests. The land and the property of the Brāhmaṇas in those directions, however, should not be given in this sacrifice. In the Aśvamedha, everyday, one third of the total gifts are to be given. In the Puruṣamedha, everyday one fifth are to be given (because there are five Soma-days in the Puruṣamedha) while there are three Soma-days in the Aśvamedha. For this Sūtra cp. ŚB XIII. 6.2.18.

सर्वस्वं ब्राह्मणस्य ॥१५॥

15. All the property of the Brāhmaṇa (-sacrificer is to be given by him as a sacrificial gift).[1]

1. If the sacrificer is a Brāhmaṇa, then he should give all his property to the priests. For this Sūtra cp. ŚB XIII. 6.2.19.

प्रतिदेवतं तिस्त्रस्तिस्त्रोऽनूबन्ध्याः पञ्चोत्तमायाम् ॥१६॥

16. To each one of the deities (for whom the Anūbandhyā[1]-cows are seized, three Anūbandhyā-cows are to be seized and five to the last (deity).[2]

1. For the word anūbandhyā, see the note on XX.8.23.
2. There are three deities for whom the Anūbandhyā-cows are to be seized (see XIII.4.4) viz. Mitrāvaruṇau, Viśvedevas and Bṛhaspati. Out of these, to Mitrāvaruṇau and Viśvedevas, three cows are seized each and to the last deity viz. Bṛhaspati five cows are seized. For this Sūtra cp. ŚB XIII. 6.2.16.

त्रैधातव्यन्ते समारोह्यात्मन्नग्नी सूर्यमुपस्थायाद्भ्यः सम्भृतः

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इत्यनुवाकेनानपेक्षमाणो (३१.१७-२२) ऽरण्यं गत्वा न प्रत्येयात्॥१७॥

17. At the end of the Traidhātavī (-offering)[1], having taken up the two fires[2] in himself, then having worshipped Sūrya (Sun), with the Anuvāka (section) beginning with *adbhyaḥ saṁbhṛtaḥ* (VS XXXI.17-22) and then having gone to the forest without looking back (*anapekṣamāṇaḥ*). (the sacrificer) should never come back[3].

1. For the Traidhātavī-offering, see XIII.4.8.
2. viz. the Gārhapatya and Āhavanīya (see Devayājñika's commentary). While taking up the fires mystically in oneself, one inhales over these fires, and puts the fires mystically in one's mouth or belly.
3. Cp. ŚB XIII. 6.2.20.

ग्रामे वा विवत्सन्नरण्योः ॥१८॥

18. Or (if he is) going to live in the village (itself), (he comes back, after taking up the fires) in the churning sticks (*araṇī*), (and then having worshipped the Sun with VS XXXI. 17-22 and having gone to the forest without looking back)[1].

1. Cp. ŚB XIII. 6.2.20.

Sarvamedha (All-sacrifice)

XXI. 2.

सर्वमेधः सर्वकामस्य ॥१॥

1. (The sacrifice named) Sarvamedha (is to be performed) for (the sacrificer who is) desirous of all[1].

1. Cp. ŚB XIII. 7.1.1.

दशरात्रः ॥२॥

2. (It consists) of ten (Soma-sacrificial) days[1].

1. Cp. ŚB XIII. 7.1.1.

अग्निरुत्तमः ॥३॥

3. (For this sacrifice) the last (type of) Fire (-altar is to be built)[2].

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1. viz. the one-hundred-and-one-fold fire-altar. For the details of these types see XVI. 8.25.
2. Cp. ŚB XIII. 7.1.2.

अग्निष्टुत् त्रय उक्थ्या इन्द्रस्तुत्सूर्यस्तुद्वैश्वदेवस्तुत् व्रतम् वाजपेयो ऽप्तोर्यामः सर्वमस्मिन्नालभते ॥४॥

4. (The order of Soma-days is as follows):

Agniṣṭut, then three Ukthya (-days) viz. Indrastut, Sūryastut, Vaiśvadevastut, (then) Mahāvrata[1], Vājapeya[2]. Aptoryāma,[3] on this day (the sacrificer) seizes everything (which he possesses worthy to be sacrificed)[3].

1. According to ŚB XIII.7.3.7, however, this day should be Āśvamedhika. This day happens to be, then, of the Ukthya-type.
2. According to ŚB XIII. 7.3.8, however, this day should be Pauruṣamedhika. This day happens to be, then, of the type of Atirātra.
3. In this sacrifice, this is the main day. On this day, "everything (inanimate as well as animate)" is sacrificed.
4. Cp. ŚB XIII. 7.1.3-9.

अवपाकानां त्वचो जुहोति ॥५॥

5. Of (the animals having no omentum, the Adhvaryu) offers skins.[1]

1. Of the animals which have omentums, of course, the omentums are offered. For this Sūtra cp. ŚB XIII. 7.1.9.

ओषधिवनस्पतीनां संव्रश्चम् ॥६॥

6. Or herbs and trees, (he offers) after having cut (these)[1].

1. Cp. ŚB XIII. 7.1.9.

अन्नमन्नं जुहोति वपान्ते ॥७॥

7. At the end of omentum (-offering)[1] (the Adhvaryu) offers every (kind of) food[2].

1. At the time of morning-pressing.
2. Cp. ŚB XIII. 7.1.9.

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तृतीयसवने च हुतेषु हविःषु ॥८॥

8. And (also) at the time of the third pressing, after having offered the oblations, (he offers every kind of food).

आश्वमेधिकं मध्यमं व्रतस्थाने ॥९॥

9. (Or rather), the middle (i.e. fifth day should be) of the Aśvamedha-type[1] instead of (Mahā-) Vrata- (type).

1. See n. 1 on Sūtra 4.

पौरुषमेधिकं वाजपेयस्य ॥१०॥

10. (And there should be) the (day of the) Puruṣamedha-type (instead) of the Vājapeya[1].

1. i.e. the sixth day. See n.2 on Sutra 4.

त्रिणवत्रयस्त्रिंशा उक्थ्यौ ॥११॥

11. (The eighth and ninth days should respectively be) the Triṇava-Ukthya[1] and Trayastriṁśa-Ukthya.[2]

1. i.e. on which, the twenty-seven-versed (*triṇava*) stoma is used.
2. i.e. on which the thirty-three-versed-(Trayastriṁśa) stoma is used. For this Sūtra cp. ŚB XIII. 7.1.10-11.

अतिरात्रो विश्वजित् ॥१२॥

12. (The tenth day should be) the Viśvajit Atirātra[1].

1. For details of this day see TMB XX.9.1. For this Sūtra cp. ŚB XIII. 7.1.12.

पुरुषमेधवद्दक्षिणा सभूमि ॥१३॥

13. The sacrificial gift (dakṣiṇā) (is to be given) in the same manner, as in the Puruṣamedha, including (however, even) the land[1].

1. For details see XXI.1.14. In the Puruṣamedha, the land is not to be given. In the Sarvamedha, however, land is also to be given. For this Sūtra cp. ŚB XIII. 7.1.13.

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Pitṛmedha (Sacrifice to the manes)

XXI. 3.

पितृमेधः संवत्सरास्मृतौ ॥१॥

1. The Pitṛmedha (should be performed) when the year (of death of the ancestor) is not being remembered[1].

1. Cp. ŚB XIII. 8.1.2.

अयुग्मेषु वा ॥२॥

2. Or in an uneven year (from the year of death)[1].

1. Cp. ŚB XIII. 8.1.3.

एकनक्षत्रे ॥३॥

3. Under a single asterism[1].

1. i.e. on a day on which the moon is at such an asterism, as consists of one star, viz. Hasta, Svātī, Puṣya, etc. For this Sūtra cp. ŚB XIII. 8.1.3.

अमावास्यायाम् ॥४॥

4. On a new-moon-day (*amāvāsyā*)[1].

1. ŚB XIII. 8.1.3.

निदाघशरन्माघेषु ॥५॥

5. In summer (*nidāgha*) or in autumn or in the Māgha (month)[1].

1. Cp. ŚB XIII. 8.1.4.

यावन्तो धुविष्यन्तः स्युस्तावतः कुम्भानादाय छत्राणि चापरिमितानि ॥६॥

6. (The relatives of the dead go to the south)[1] having taken as many jars as there are (the relatives) going to fan and unnumbered umbrellas.

1. See Sūtra 13.
2. for these see Sūtra 7.

शरीराणि ग्रामसमीपमाहृत्य कुम्भेन तल्पे कृत्वाहतपक्षेण परितत्यायसेषु वाद्यमानेषु वीणायां चोद्धृतायाममात्यास्त्रिस्त्रिः परिक्रामन्त्युत्तरीयैरुपवाजनैर्वोपवाजयन्तः ॥७॥

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7. After the bodies (i.e. bones) are brought near the village[1], then after they are placed on a bed, by means of (i.e. in) a jar and then after (the jar) is covered by means of a piece (of cloth), the relatives, (*amātya*) walk around (the jar), while fanning (the jar) by means of fans in the form of (their) upper garments, while iron (musical instruments) are being played and a big lute is being struck.

1. The bones are to be collected on the fourth day after the body is burnt and are put in a jar and if it is desired to perform the Pitṛmedha, the jar is to be burried at a known place in the forest itself (see XXV. 8.7f). Then, now it is to be brought to the village.

स्त्रियो वा ॥८॥

8. The female (relatives) (may) either (walk around) or (not).

पूर्वरात्रमध्यापररात्रेषु च ॥९॥

9. And (this rite of walking around should also be performed) in the first (part) of the night, in the midnight and in the latter (part of) the night.

विफल्फान्नमहरेतत् ॥१०॥

10. (On) this day (there should be) abundant (*viphalpha*) food (for giving).

नृत्तगीतवादित्रवच्च ॥११॥

11. And (this day should be) full of dance, songs and instrumental music.

अन्नमस्मा उपहरन्त्येके ॥१२॥

12. Some offer food to it (viz. to the jar).

उपव्युषसं सशरीरा दक्षिणा गच्छन्ति ॥१३॥

13. About the dawn, (the relatives) go towards the south, alongwith the body.[1]

1. i.e. the jar containing the bones.

यथा कुर्वतो ऽभ्युदियात्सूर्यः॥१४॥

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14. (The performer performs the rite) in such a manner that the sun rises at (the moment) when (he) does (the activity of pouring out the bones in the jar).

कक्षेऽवतापिनि ॥१५॥

15. (The sepulchre is to be made) on a site which is hollow (*kakṣa*) and on which the sun shines from above[1].

1. Cp. ŚB XIII. 8.1.11.

ऊषर उदक्प्रवणे समे वा ॥१६॥

16. (The sepulchre is to be made) on a site which is salty (*ūṣara*)[1]. which inclines towards the north[2], or which is level.[3]

1. Cp. ŚB XIII. 8.1.14. 2. Cp. ŚB XIII. 8.1.8.
3. Cp. ŚB XIII. 8.1.9.

दक्षिणाप्रवण एके ॥१७॥

17. Some make a sepulchre on (a site) which is inclined to the south[1].

1. ŚB XIII. 8.1.7 mentions this opinion but rejects it.

अदर्शनाद्ग्रामात् ॥१८॥

18. (On a site) which is not visible[1] from the village.[2]

1. *adarśanāt*- ablative for locative. This is "case attraction" here.
2. Cp. ŚB XIII. 8.1.12.

आरात्पथः ॥१९॥

19. (And which is) far from the path[1].

1. Cp. ŚB XIII. 8.1.10.

न्यग्रोधाश्वत्थतिल्वकहरिद्रुस्फूर्जकविभीदकपापनामभ्यश्च॥२०॥

20. And (also far) from (the trees viz.) Nyagrodha (ficus indica), Aśvattha (ficus religiosa), Tilvaka (symplocos racemosa), Haridru (pinus deodara), Sphūrjaka (diospyros embryopteris), Vibhīdaka (terminalia bellerica), and (from the trees having evil names[1].

1. e.g. Śleṣmāntaka (="antiphlegmatic" i.e. cordia latifolia

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or myxa) because it contains the word *antaka* meaning "god of death". For this Sūtra cp. ŚB XIII. 8.1.16.

चितिवच्च ॥२१॥

21. (And which is) similar to (the site prescribed for) pile.[1]

1. For this see XXV. 7.15-17.

शम्वति कम्वति वा ॥२२॥

22. Or on (a site which is) peaceful (*śaṁvati*) and pleasant (*kaṁvati*)[1].

1. Cp. ŚB XIII. 8.1.10.

चित्रं पश्चात् ॥२३॥

23. (And) which is beautiful at the back (west)[1].

1. Cp. ŚB XIII. 8.1.13.

तदभाव उदकम् ॥२४॥

24. In the absence of that[1] (there should be) water (to the back) (west) (of the site).

1. Cp. ŚB XIII. 8.1.13.

उत्तरतो वा ॥२५॥

25. Or (there should be water) to the north[1].

1. Cp. ŚB XIII. 8.1.13.

कर्षूवीरिणवति ॥२६॥

26. (The sepulchre is to be made) on (a site) which is full of furrows and Vīriṇa (andropogon muricatus)[1].

1. Cp. ŚB XIII. 8.1.15.

ग्रामतस्तेजनीमुच्छ्रित्य न न्यस्येद्गृहेषूच्छ्रयेत् ॥२७॥

27. (Having brought) a bundle (of grass) from the village and having held it up (*ucchritya*)[1] one should not (afterwards) throw down, (but rather) (take it to the house and) set up in the house[2].

1. While coming from the village to the place of sepulchre, one of the relatives of the performer should bring a bundle of grass. While the rite is being performed, that

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bundle is to be fixed to a bamboo-stick and the stick is to be kept upright to the north of the place of the rite.

2. After the rite is over, that bundle is not be thrown on the ground. It is to be brought to the house and then set up in a similar manner. For this Sūtra cp. ŚB XIII. 8.3.12.

दिक्स्त्रक्ति पुरुषमात्रं मिमीते ॥२८॥

28. (The Adhvaryu) measures (the ground for sepulchre mound in such a way that) it will have corners in the directions[1] and have the size of a man[2].

1. Cp. ŚB XIII. 8.1.5. Thus the sides of the sepulchral mound will be in the south-east, south-west, north-west, and north-east and the corners will be in the east, south, west and north.
2. Cp. ŚB XIII. 8.1.19.

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उत्तरतः पृथु पश्चाच्च ॥२९॥

29. It should be broad in the left (northern) and back (western) sides.[1]

1. i.e. in the north-east and the north-west. For this Sūtra cp. ŚB XIII. 8.1.19.

विहृत्य स्त्रक्तिषु शङ्कूनाहन्ति ॥३०॥

30. Having measured (the site for sepulchral mound, the Adhvaryu) fixes pegs in the corners[1].

1. Cp. ŚB XIII. 8.4.1.

पालाशं पुरस्ताच्छामीलवारणदेहशङ्कूनन्यासु ॥३१॥

31. (He fixes the peg) of Palāśa (butea frondasa) in the east and pegs of Śāmīla (prosopis spicigera), Varaṇa (crataeva roxburghii) and stone (*deha*) in the other (directions)[2].

1. The order of directions is anti-clock-wise: east, north west, south.
2. Cp. ŚB XIII. 8.4.1.

अपसलविविसृष्टया रज्ज्वा परितत्यापेतो यन्त्विति (३५.१) पलाशशाखया व्युदूहति ॥३२॥

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32. Having surrounded the (measured site) by means of a cord twisted left-wise (*apasalavi visṛṣṭayā*) he sweeps[1] (it) by means of a branch of Palāśa (butea frondosa), with *apeto yantu...* (VS XXXV.1).

1. Cp. ŚB XIII. 8.2.3. For a similar sweeping at the time of building the Gārhapatya - fire - altar, see XVIII 1.3.

दक्षिणा शाखां निरस्य परिश्रिद्भिः परिश्रयति पूर्ववदपरिमिताभिः॥३३॥

33. Having thrown the branch to the right (south), he encloses (the site) with unnumbered[1] enclosing stones, in the same manner as (described) earlier[2].

1. i.e. more than 21. The number of the enclosing stones for the Gārhapatya-fire-altar.
2. For this see XVI.8.22 and 24. Thus the enclosing stones are fixed out-side the cord and very near it. Moreover, they are fixed erect in the moat. For this Sūtra cp. ŚB XIII. 8.2.2; 4.

औदुम्बरसीर उत्तरतो वा षड्गवे युज्यमाने युङ्क्तेति सम्प्रेष्य सविता त इति (३५.२) जपति ॥३४॥

34. Having given the summon, "Yoke", the sacrificer mutters *savitā te...*(VS XXXV.2), while a plough of Udumbara (ficus glomerata) is being yoked with six oxen[1], (either to the sough) or to the north.

1. Cp. ŚB XIII. 8.2.5-6.

XXI. 4.

अनुरज्जु चतस्रः सीताः कृषति वायुः पुनात्विति (३५.३) प्रतिमन्त्रम् ॥१॥

1. (The Adhvaryu) ploughs four furrows along the cord, each one with one of the formulae beginning with *vāyuḥ punātu* (VS XXXV. 3) (in sequence)[1].

1. Cp. ŚB XIII. 8.2.6-7.

उत्तरतः प्रतीचीं प्रथमाम् ॥२॥

2. First, (he ploughs a furrow) from the north to the east[1].

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1. Then each time he turns to the left and thus furrows anti-clock-wise.

अपरिमिता मध्ये तूष्णीम् ॥३॥

3. He ploughs unnumbered furrows in the middle[1], silently (without any formula)[2].

1. i.e. accross the site. The manner of ploughing is the same as at the time of ploughing on the site of fire-altar (see XVII.2.12.-20), but now everytime turning to the left i.e. anti-clock-wise.
2. Cp. ŚB XIII. 8.2.8.

अनडुहो विमुच्य विमुच्यन्तामिति (३५.३) दक्षिणा सीरं निरस्याश्वत्थे व इति (३५.४) सर्वौषधं वपति ॥४॥

4. Having unyoked the oxen with *vimucyantām*... (VS XXXV.3.), then having removed the plough to the right (i.e. south) (or, rather, south-west-side), he sows (seeds of) all (kinds of) herbs with *aśvatthe vaḥ*... (VS XXXV.4).

1. Cp. ŚB XIII. 8.2.9.3.1.

सविता त इति (३५.५) शरीराणि निवपति मध्ये ॥५॥

5. With *savitā te*...(VS XXXV.5), he pours out the bones[1] in the middle (of the site)[2].

1. which are upto now in a jar.
2. Cp. ŚB XIII. 8.3.2-3.

तूष्णीमन्यः कुम्भमाक्ष्णौति दक्षिणानवानन्त्सृत्वा ॥६॥

6. Someone else[1] throws the (empty jar) silently after having gone to the south without breathing[2].

1. Other than the Adhvaryu.
2. Cp. ŚB XIII. 8.3.4.

प्रत्यागते परं मृत्यविति (३५.७) जपति ॥७॥

7. After he has come back, (the Adhvaryu)[1] mutters *paraṁ mṛtyo*... (VS XXV.7)

1. Or the sacrificer. Mahīdhara on VS XXXV.7 mentions both these alternatives.

शं वात इति (३५.८) यथाङ्गं कल्पयित्वेष्टकां निदधाति मध्ये तूष्णीम् ॥८॥

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8. Having arranged (the bones) in accordance with the limbs, with *śaṁ vātaḥ*... (VS XXXV.8), (the Adhvaryu) lays down a brick in the middle, silently[1].

1. Cp. ŚB XIII. 8.3.5;9.

प्रतिदिशमन्तेषु पराचीस्तिस्त्रस्तिस्रोऽलक्षणाः पादमात्रीः ॥९॥

9. In every direction, at the end (he lays down) three unmarked (*alakṣaṇāḥ*) foot-measuring (*pādamātrīḥ*) bricks, away from oneself (*parācīḥ*)[1].

1. This is to contrast with the manner of laying down bricks at the time of fire-altar-building-rite. There, one has to lay down the bricks, "towards oneself (*abhyātmam*)" i.e. first the farthest brick, then the less fartherest and so on and finally the most nearest (cf. XVI.7.12). But here, the nearmost is laid down the first, then the farther and farther (Cp. for "away from oneself" XVII.2.1 in connection with the Nairṛtī-bricks). For this Sūtra cp. ŚB XIII. 8.3.6-9.

प्रदरात्पुरीषमाहृत्य परिकृष्य वा सर्वतोऽपुरस्तात् ॥१०॥

10. Having brought loose soil (*purīṣa*), from a cleft (in the ground) or having dug out (it) in all the directions, except the east, (he scatters it over the sepulchral mound)[1].

1. Cp. ŚB XIII. 8.3.10.

शर्करा अनग्निचितः ॥११॥

11. In the case of a person (for whom the sepulchral mound is being built), who has not built a fire-altar, (the Adhvaryu lays down) pebbles (instead of bricks)[1].

1. Cp. ŚB XIII. 8.4.11.

ऊर्ध्वप्रमाणमास्यं ब्राह्मणस्य ॥१२॥

12. The measure of height (of the sepulchral mound) for a Brāhmaṇa (should be) the mouth[1].

1. i.e. as high as the mouth. For this Sūtra cp. ŚB XIII. 8.3.11.

उरः क्षत्रियस्य ॥१३॥ ऊर्ध्वबाहु वा ॥१४॥

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13-14. (The measure of height of the sepulchral mound) for a Kṣatriya (should be) the chest or (the height of a man with) raised arms[1].

1. Cp. ŚB XIII. 8.3.11.

ऊरू वैश्यस्य ॥१५॥

15. (The measure of height of the sepulchral mound) for a Vaiśya (should be) the thighs[1].

1. Cp. ŚB XIII. 8.3.11.

उपस्थ स्त्रियाः ॥१६॥

16. (The measure of height of the sepulchral mound) for a woman (should be) the female organ[1].

1. Cp. ŚB XIII. 8.3.11.

जानु शूद्रस्य ॥१७॥

17. (The measure of height of the sepulchral mound) for a Śūdra (should be) the knee[1].

1. Cp. ŚB XIII. 8.3.11.

सर्वेषां वाधोजानु ॥१८॥

18. Or (the measure of height of the sepulchral mound) for all (should be) below the knee[1].

1. Cp. ŚB XIII. 8.3.12.

अवकाभिः कुशैश्च प्रच्छाद्य परिकृष्टं चेद्यवान्वपेत् ॥१९॥

19. Having covered (the sepulchral mound) with Avakā (blyxa octandra) (-plant)s, and sacrificial grass, he sows barley (grains) in case he has dug.[1]

1. i.e. before scattering the loose soil (see Sūtra 10). For this Sūtra cp. ŚB XIII. 8.3.13.

दक्षिणतः कुटिले कर्षू खात्वा क्षीरोदकाभ्यां पूरयन्ति सप्तोत्तरतः प्राचीरुदकस्य ॥२०॥

20. Having dug two curved (*kuṭile*) furrows to the right (south) side, they fill them with milk and water and (having dug seven (furrows) to the left (north), running (from the west) to the east (*prācīḥ*), (they fill them) with water[2].

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1. viz. the Adhvaryu, sacrificer, and the relatives.
2. Cp. ŚB XIII. 8.4.2.

त्रींस्त्रीनावपन्त्यश्मनः ॥२१॥

21. They throw three stones each (into the northern furrows)[1].

1. Cp. ŚB XIII. 8.4.3.

अध्यधि गछन्त्यश्मन्वतीरिति (३५.१०) ॥२२॥

22. They pass over (them)[1] with *aśmanvatīḥ*... (VS XXXV.10)[2].

1. the northern furrows. 2. Cp. ŚB XIII. 8.4.3.

अपाघमित्यपामार्गैरपमृजते (३५.११) ॥२३॥

23. With *apāgham*... (VS XXXV.12) they clean themselves by means of Apāmārga[1] (-plants)[2].

1. Achyranthes aspera. 2. Cp. ŚB XIII. 8.4.5.

सुमित्रिया न इति (३५.१२) स्नात्वाहतवाससोऽनडुत्पुच्छमन्वारभ्यानड्वाहमित्युद्वयमित्यागछन्ति (३५.१३-१४) ॥२४॥

24. Having bathed with *sumitriyā naḥ*... (VS XXXV.12), clad in unwashed garments, then having held on to the tail of an ox[1], with *anaḍvāham*... (VS XXXV.13), they return with *udvayam*...(VS XXXV.14)[1].

1. Cp. ŚB XIII. 8.4.5-7.

ग्रामश्मशानान्तरे मर्यादालोष्टं निदधातीमं जीवेभ्य इति (३५.१५) ॥२५॥

25. The Adhvaryu lays down a stone (fetched from) the boundary between the village and the sepulchre, with *imaṁ jīvebhyaḥ*...(VS XXXV.15)[1].

1. Cp. ŚB XIII. 8.4.12.

आञ्जनाभ्यञ्जने कृत्वौपासनं परिस्तीर्य वारणान्परिधीन्परिधाय वारणेन स्रुवेणैकामाहुतिं जुहोत्यग्न आयूंष्यायुष्मानग्न इति (३५.१६-१७) ॥२६॥

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26. Having done (applied) ointments to eyes and feet, then having strewn (sacrificial grass) around the Aupāsana (fire),[1] then having enclosed (the fire-hearth) with enclosing sticks which are of Varaṇa (orataeva roxburghii) (-wood), he makes one libation (of ghee) by means of the dipping spoon of Varaṇa (wood), with (two formulae viz.) *agna āyūṁṣi*... and *āyuṣmānagne*... (VS XXXV.16-17)[2].

1. viz. the domestic fire. According to Karka on this Sūtra the fire concerned here is that of the performer (and not of the dead person). But according to Harisvāmin on ŚB XIII.8.4.8. the fire should be that of the dead.
2. Cp. ŚB XIII. 8.4.8.

अथैषां परिदां वदति परीमे गामनेषतेति (३५.१८)॥२७॥

27. Then for them[1], the recites, the *paridā* (= protection) viz. *parīme gāmaneṣata*... (VS XXXV.18).

1. For the performer (sacrificer) and the relatives of the dead.

अद्वारेणौपासनं निरस्यति क्रव्यादमिति (३५.१९) ॥२८॥

28. He throws out the Aupāsana (fire)[1] through somewhere except the door, with *kravyādaṃ*... (VS XXXV.19 ab).

1. According to Karka on this Sūtra only some portion of the Aupāsana-fire should be thrown out, while according to Harisvāmin on ŚB XIII.8.4.8-9 the Aupāsana-fire is to be thrown out completely.

इहैवायमिति जपति (१३.१९) ॥२९॥

29. Then (the sacrificer) mutters *ihaivāyam*... (VS XXXV. 19 cd).

आसन्दी सोपधाना दक्षिणानड्वान्यवाश्च सर्वं पुराणम् ॥३०॥

30. A seat with head-kushion, is the sacrificial gift; and (also) an ox and barley—all old[1].

1. Cp. ŚB XIII. 8.4.10.

भूयसीश्चेच्छन् ॥३१॥

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31. And (the sacrificer may give) more (gifts) if he desires[1].

1. Cp. ŚB XIII. 8.4.10.

Ekāhas (one-day-soma-sacrifices)

XXII. 1.

अथैकाहाः ॥१॥

1. Now the one-day (-soma-sacrifices).

अवचनेऽग्निष्टोमः ॥२॥

2. When there is no (specific) mention, then Agniṣṭoma (is to be understood).

भूर्धेनुदक्षिणः ॥३॥

3. In the sacrifice named Bhūḥ (Earth)[1] cow is the sacrificial gift (*dakṣiṇā*).

1. This sacrifice is of the Agniṣṭoma-type.

ज्योतिः ॥४॥

4. Jyotiḥ (light)[1] (is another one day-soma-sacrifice)[2].

1. See TMb XVI.1.1-14.
2. Of the nature of Agniṣṭoma.

गो आयुषी उक्थ्यौ ॥५॥

5. (The sacrifice named) Go (Cow)[1] and Āyus (Life)[2] (consist) of an Ukthya (sacrificial day) each.

1. Cp. TMB XVI. 2.1–8.
2. Cp. TMB XVI. 3.1-9.

अभिजिद्विश्वजितौ ॥६॥

6. (Then there are two one-day-sacrifices viz.) Abhijit and Viśvajit[1]

1. Because no mention of their paradigme is made, it is to be supposed that their paradigme is that of the Agniṣṭoma. For these two sacrifices see TMB XVI. 4.1.6-14.

सहस्रमभिजितो दक्षिणा ॥७॥

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7. For the Abhijit, one thousand (cows are to be given) as the sacrificial gifts.

1. Cp. Lāṭyāśs VIII.1.28.

शताश्वं वा ॥८॥

8. Or (a thousand cows) added by a hundred horses (are to be given).

सहस्रं सर्ववेदसं विश्वजितः ॥९॥

9. A thousand (cows) (or) all the wealth (is to be given) for the Viśvajit (-sacrifice).

ज्येष्ठं पुत्रमपभज्य भूमिशूद्रवर्जं योगाविशेषात्सर्वेषाम् ॥१०॥

10. Having transformed the share to the eldest son, (the sacrificer should give all the remaining wealth) except the land and Śūdras, because the connection of these is with all without any difference.[1]

1. The land is connected with all because everybody walks on it, sits on it, etc. A Śūdra is also connected with all because he serves all.

शूद्रदानं वा दर्शनाविरोधाभ्याम् ॥११॥

11. Or, the gift of a Śūdra (may be made) because it is seen (that a Śūdra is given) and because there is no opposition[1].

1. It is seen that a Śūdra can be given. Even in the Puruṣamedha men (servants etc.) are given (XXI.1.14). Moreover no sacred text opposes the making of gift of a Śūdra.

द्रव्याभावात्तदन्तः ॥१२॥

12. The Viśvajit (-sacrifice) ends with it;[1] because (afterwards the sacrificer has) no money (remaining with him).

1. giving of dakṣiṇās. Thus the sacrifice comes to an end after the dakṣiṇās are given. The remaining rites should not be performed because now, the sacrificer is devoid of any possession. See, however, the next Sūtra.

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समाप्तिर्वा चोदितावभृथश्रुतेः ॥१३॥

13. Or, rather, the (proper) completion (should be made) because of the injunction,[1] and the sacred text about the Avabhṛtha-bath[2].

1. When this sacrifice is prescribed, it is prescribed in the same manner as the other sacrifices. No reference is made to its before-time completion. So as in the case of the other sacrifices in the case of this sacrifice also the completion should be made at its proper time only.
2. Cp. Lāṭyāśs VIII. 2.1.

दीक्षासु चापदेशात् ॥१४॥

14. And because of the assigning (*apadeśa*) (made) at the time of consecration (*dīkṣā*) only.

1. At the time of the consecration-rite, the sacrificer assigns all the material essential for the sacrifice undertaken by him, to someone else and asks to protect it and provide it when required (see VII.2.7). So the essential material for this sacrifice is also assigned. That material is not given as a gift. So there is no difficulty in completing the sacrifice in its proper time.

नसमत्वात् ॥१५॥

15. And because of the unequalness[1].

1. This Sūtra assumes another opinion and then refutes. That opinion is as follows: When the Viśvajit is prescribed to be performed without any reference to stopping it abruptly, it means that it is to be performed upto its normal end. But because it is also said that the sacrificer should give everything as the Dakṣiṇā of this sacrifice, it means that the sacrifice is to be stopped after the gifts are given. When there are two mutually opposing statements, option is to be understood. So here, either one should complete the sacrifice or stop it abruptly after the Dakṣiṇās are given.

   The present Sūtra refutes the above opinion. The option could have been justifiable if the two alternatives could have been of equal strength. But this is not the case. The prescription of the Viśvajit is the main pre-

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scription and accordingly, first, the beginning of the sacrifice takes place. The giving of Dakṣiṇās is an auxillary rite of the main sacrifice and it takes place afterwards. Thus the prescription about the performance of the sacrifice and that about the giving of gifts are not of equal strength. The first is more important. So the sacrifice should be completed in accordance with the normal paradigme.

परिमाणे सर्वमविशेषान् ॥१६॥

16. As regards the measurement, it is all, because no specification (is made)[1].

1. In this Sūtra the question of the exact measurement of the gifts is taken into consideration. In the Viśvajit-sacrifice, when all the property is said to be given as a gift (see Sūtra 9), literally *all* is to be given, because no specification is made. This *all* then may be either less or more than one thousand cows. For, no specification is made there.

अधिकं वा प्रकृत्यनुग्रहात् ॥१७॥

17. (The sacrificer may), rather give more (than one thousand) because thereby, the basic paradigme will be favoured.

नानित्यत्वात् ॥१८॥

18. Not so, because it is not always so[1].

1. When it is said that one should give all it may not be necessarily one thousand cows or more, that one should give. It is not always possible that a person has one thousand or more cows in his possession. He may be possessing less. But whatever he is possessing he should give it all.

कर्मशब्दाच्च ॥१९॥

19. And because (there is such) an expression about the act (of giving all)[1].

1. Thus one uses the expression meaning "He has given all."

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अवभृथादुदेत्य रोहिण्यौ वत्सच्छव्यौ सकर्णपुच्छवच्छाते परिदधाते॥२०॥

20. After having come up from the Avabhṛtha-bath, (the sacrificer and his wife) wear red skins of calves having ears and tails (intact) and not cut (anywhere)[1].

1. Cp. KB XXV. 15.

द्वादशरात्रं परिवसत्युखावदभ्रिं बिभ्रत् ॥२१॥

21. For twelve nights (and days) (the sacrificer) dwells[1] holding a spade similar to that in connection with the fire-pan.[2]

1. He dwells in the places described in 25-28.
2. See XVI. 2.5. Thus the spade should be made of bamboo, sharp at both ends, hollow and spotted (or in its absence unspotted) one-span-long or one-cubit-long. Cp. TMB XVI. 6.5-6.

औदुम्बरीं वा ॥२२॥

22. Or (holding a spade) of Audumbara (ficus glomerata) (-wood).

उष्णीषं च ॥२३॥

23. And (wearing) a turban[1].

1. Cp. TMB XVI. 6.13.

तिस्रस्तिस्रः ॥२४॥

24. (At every place he dwells for) three (nights).

औदुम्बरे मूलफलभक्षः ॥२५॥

25. (He dewells) in (a place) full of Udumbara (-trees), eating the roots and fruits (of Udumbara)[1].

1. Cp. TMB XVI. 6.4; JB II. 184.

निषादे ॥२६॥

26. (He dwells) amongst the Niṣādas[1] (for the next three nights)[2].

1. name of a tribe.
2. Cp. TMB XVI. 6.7; JB II. 184.

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जने ॥२७॥

27. (He dwells) amongst a foreign people (*jana*)[1] (for the next three nights)[2].

1. In the present context this expression means "among Vaiśyas".
2. Cp. TMB XVI. 6.8; JB II. 183-184.

समाने जने ॥२८॥

28. (He dwells) amongst his own people (*samāne jane*)[1] (for the next three days)[2].

1. In this context, amongst the Rājanyas (Kṣatriyas). See Sūtra 29.
2. Cp. TMB XVI. 6.9; JB II. 183-184.

वैश्यो जनो राजन्यः समानजनः श्रुतेः ॥२९॥

29. For, (there is) a sacred text (and it is valid here). "The Vaiśyas are a foreign people and the Rājanyas are his own people"[1].

1. Cp. JB II. 184; Cp. KB XXV. 15.

ग्राम्याभोजनं निषादानां मृन्मयापानं च ॥३०॥

30. Of the Niṣādas (he should) not eat any village (grains)[1] nor (drink water from them by means of) earthen (vessels)[2].

1. Thus he should not accept any village-grains but can accept forest-grains.
2. Cp. TMB XXI. 6.14.

संवत्सरं न याचेत् ॥३१॥

31. For a year, he should not beg (anything to anyone).

Cp. TMB XVI. 6.11; KB XXV. 15.

दीयमानं न प्रत्याचक्षीत ॥३२॥

32. If something is being given (without being asked), he should not deny (it)[1].

1. Cp. TMB XVI. 6.12.

यमाभ्यां वा यजेत पूर्वापराभ्याम् ॥३३॥

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युगपद्वा ॥३४॥

33-34. Or, one may sacrifice with twin (sacrifice)s either one after another[1] or simultaneously[2].

1. Cp. TMB XVI. 6.10; Lāṭyāśs VIII. 1.19. Thus instead of sacrificing with Abhijit and Viśvajit severally, one can sacrifice with them jointly. In that case again there are two options. One may perform these sacrifices one after another viz. first the Abhijit and then the Viśvajit, or one may perform them jointly. The details of the simultaneous performance are given in the following Sūtras (35-43).
2. Cp. Lāṭyāśs VIII. 1.20ff.

दक्षिणोत्तरे देवयजने ॥३५॥

35. The places of these sacrifices should be (one) towards the south and (the other) towards the north.

दक्षिणमभिजितः ॥३६॥

36. Towards the south for the Abhijit[1].

1. Of course, towards the north for the Viśvajit.

पत्नीशालमुत्तरे ॥३७॥

37. The wife's hall (should be) in the north.

नानर्त्विजः ॥३८॥

38. The priests (for the two sacrifices) should be separate.

त एव वा प्रभूत्वात् ॥३९॥

39. Or, rather, they may be the same (for both) because they are capable.

बहिर्वेदिकानि समानानि ॥४०॥

40. The (activities done) out-side of the sacrificial altar[1] (should be) common (to both the sacrifices).

1. e.g. the offerings like Dīkṣaṇīyā, Prāyaṇīyā, Ātithyā etc.

नानेतराणि ॥४१॥

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41. The other[1] (activities should be performed) separately (for each sacrifice).

1. e.g. the Animal-sacrifice for Agni and Soma etc.

कर्मसंनिपाते पूर्वं-पूर्वमभिजितः ॥४२॥

42. (At the time of) the activities that fall simultaneously, first (the activities) of the Abhijit (are to be performed)[1].

1. e.g. the standing of the priests and the sacrificer near the Dhiṣṇyas (fire-hearths) worshipping them.

पृथक्सहस्रे दक्षिणा ॥४३॥

43. Two separate thousands (of cows are to be given as) dakṣiṇās (=gifts).

सर्वजित्समहाव्रतः संवत्सरदीक्षः सप्ताहाभिषवस्तिस्र उपसदः षड् वा ॥४४॥

44. (Now the sacrifice named) Sarvajit[1] with the (praise-song called) Mahāvrata, with a year long consecration, with the Soma-pressing after a week[2], with three or six Upasads (in that period of seven days).

1. For this sacrifice see TMB XVI. 7.1-7.
2. A week after the year. In that week, there will be the four dīkṣā-days if there are three Upasad-days or one dīkṣā-day if there are six Upasad-days. These dīkṣā-days are in addition to the dīkṣā-period of one year. Thus the total dīkṣā-period will be either one year and four days or one year and one day.

अग्निवद्वा दीक्षाः ॥४५॥

45. Or the consecrational (-period) may be as in the case of fire (altar-building-rite).

1. i.e. of one year only. The number of Upasad-days does not change.

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XXII. 2

शताश्वरथमध्वर्यवे ददात्यग्नौ चीयमाने ॥१॥

1. (The sacrificer) gives to the Adhvaryu one hundred cows and a chariot along with horses while the fire (-altar) is being built[1].

1. i.e. before the building of the fire-hearths (*dhiṣṇyas*), for which see XVIII. 6.8.

उद्गात्रे व्रतकाले ॥२॥

2. (The sacrificer gives one hundred cows, a horse and a chariot) to the Udgātṛ at the time of (singing the Mahā) Vrata (stotra).

होत्रे शस्त्रकाले ॥३॥

3. (He gives the same things) to the Hotṛ at the time of (recitation of the Śastra (viz. Mahaduktha)[1].

1. recitation of the Śastra which follows the Mahāvrata.

ततो ब्रह्मणो ॥४॥

4. Then[1] (he gives the same things) to Brahman.

1. i.e. after the Dakṣiṇās are given to the Hotṛ.

दक्षिणाकाले सर्वेभ्यः सहस्रम् ॥५॥

5. At the (normal) time[1] of giving the sacrificial gifts, (he gives) one thousand (cows) to all[2].

1. For the time of giving the sacrificial gifts in the normal paradigme (viz. at the time of midday-soma-pressing), see X. 2.22-39.

साहस्राश्चत्वारः सहस्रदक्षिणाः ॥६॥

6. (Now) the four sacrifices named Sāhasra[1] (Thousand) each with sacrificial gifts of thousand (cows).

1. For these, cp. TMB XVI 8.1-11.17.

तृतीय उक्थ्यः ॥७॥

7. (Out of these, four Sāhasra-sacrifices), the third is of Ukthya-type[2].

1. For the seven types (*saṁsthās*) of Soma-sacrifices see

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the note on XXII.1.2. Since the type of the third Sāhasra only is mentioned, the remaining three Sāhasras are of Agniṣṭoma-type (see the general rule : XXII.1.2).

2. Cp. TMB XVI. 10-1; 2.

ज्योतिर्विश्वज्योतिस्त्रिरात्रसंमितः ॥८॥

8. Jyotiḥ, Viśvajyotiḥ (Sarvajyotiḥ) and Trirātrasaṁmita (i.e. that which is mystically equivalent to a three-day-sacrifice)[1] (are the proper names of the four Sāhasra-sacrifices).

1. viz. The Garga-trirātra, cp. TMB XVI. 10.17.

षट् साद्यःक्राः ॥९॥

9. Now the six Sādyaskra (-sacrifices).

स्वर्गकामपशुकामभ्रातृव्यवतां प्रथमः ॥१०॥

10. The first[1] (Sādyaskra) is for those who are desirous of heaven[2], or of cattle[3], or have enemies[4].

1. For this sacrifice see TMB XVI. 12. 1-9.
2. Cp. TMB XVI. 12.6.
3. Cp. TMB XVI. 12.8.
4. Cp. TMB XVI. 12.2.

रुक्मललाटोऽश्वः श्वेतो दक्षिणा ॥११॥

11. A White horse with a gold plate (*rukma*) on his fore-head as its ornament is (to be given as) the sacrificial gift[2].

1. Cp. JB II. 118.
2. Cp. TMB XVI. 12.4.

अश्वाभावे गौः ॥१२॥

12. In the absence of a horse, an ox (is the sacrificial gift).

तमुद्गात्रे ददाति ॥१३॥

13. (The sacrificer gives the gift) to the Udgātṛ-priest.

प्राकृतस्यानिवृत्तिरुद्गातृयोगात् ॥१४॥

14. The sacrificial gifts of the normal paradigme are not cancelled, for (the here-prescribed gift is) connected with the Udgātṛ (only)[1].

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1. The here-prescribed gift is to be given to the Udgātṛ. When nothing special is mentioned, it is to be done in accordance with the normal paradigme. The gift to the Udgātṛ is specifically mentioned, while those to the other priests are not mentioned. So they are to be given in accordance to the normal paradigme (for which see X. 2.22-39).

The view mentioned in this Sūtra is refuted in the following Sūtra.

निवृत्तिः क्रतुयोगात् ॥१५॥

15. There is the cancellation (of the sacrificial gifts to the other priests in accordance with the normal paradigme) for (the special gift mentioned in the Sūtra 11) is connected (*specially*) with the sacrifice (as a whole) (and not *specially* with the Udgātṛ)[1].

1. The above-mentioned sacrificial gift to the Udgātṛ is the special feature of the sacrifice and not of the gift of the Udgātṛ. If the latter would have been the case, then the gifts to the other priests would have to be given according to the normal paradigme. But this is not the case. The special feature relates to the sacrifice as a whole. So naturally the normal paradigmatic sacrificial gifts are to be dropped. One should, however, give something, according to one's good will, to the other priests and satisfy them (Cp. Lāṭyāśs VIII.3.15) but that is an extra-sacrificial act.

वचनादेकस्य॥१६॥

16. (The sacrificial gift mentioned in the Sūtras 11-12) belongs to one (priest viz. Udgātṛ only) because of the expressed statement[1].

1. because in the Sūtra 13, it is expressedly said to be given to the Udgātṛ.

दीर्घव्याधिप्रतिष्ठाकामान्नाद्यकामानां द्वितीयः ॥१७॥

17. The second (Sādyaskra)[1] is for those suffering from a lasting disease[2], or for those desirous of firm foundation[3] or for those desirous of food and eatables[4].

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1. Cp. TMB XVI.13. 1-13. 2. Cp. TMB XVI. 13.1.
3. Cp. TMB XVI. 13.5. 4. Cp. TMB XVI. 13.5.

अश्वैकविंशा दक्षिणाश्वो वा ॥१८॥

18. (Twenty) cows with a horse as the twentyfirst or merely a horse is the sacrificial gift[1].

1. Cp. Lāṭyāśs VIII. 4.2.

हीनस्यानुक्रीः ॥१९॥

19. (The third Sādyaskra called) Anukrī[1] is for one who is left behind (*hīna*).

1. Cp. TMB XVI. 14. 1-8.

साश्वं शतं दक्षिणाश्वो वा ॥२०॥

20. A hundred (of cows) along with a horse or (merely) a horse is the sacrificial gift[1].

1. Cp. Lāṭyāśs. VIII. 4.9.

विश्वजिच्छिल्पः ॥२१॥

21. (The fourth Sādyaskra is called) Viśvajicchilpa[1].

1. Cp. TMB XVI.15.1-11.

यथाद्रव्ये जनपदे यजेत तेषां यथोत्साहं दद्यात्॥२२॥

22. In a region with whatever materials one may perform this sacrifice, one should give (the sacrificial gift) out of those materials (available in that region)[1].

1. Cp. Lāṭyāśs VIII.4.13. The construction of the sentence is rather clumsy. The intended meaning is that one should give the best thing available in the region where one is sacrificing. For details see the following Sūtras.

आजानेयानपरजने ॥२३॥

23. (Thus e.g.) in the western region (one should give) well-bred (horses) (*ājāneya*).

प्राच्येषु हस्तिनः ॥२४॥

24. In the eastern (region)s elephants.

अश्वतरीरथानुदीच्येषु ॥२५॥

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25. In the northern (region)s chariots yoked with she-mules.

सर्वस्वप्रतिनिधिर्वा ॥२६॥

26. Or (whatsoever the region may be, one should give something which can be) substitutes of one's all property[1].

1. Cp. Lāṭyāśs VIII. 4.14. For the details of the substitutes see the next Sūtra.

धेन्वनडुत्सीरधान्यपल्यदासमिथुनमहानसारोहणविमित-शयनानि ॥२७॥

27. (Thus e.g.) a milch-cow, an ox, a plough, a sack of grains (*dhānyapalya*)[1], a couple of slaves[2], a big cooking utensil (*mahānasa*), (an animal) for riding on, a house (*vimita*), and a bed.[3]

1. Cp. the commentary of Agnisvāmin on Lāṭyāśs VIII. 4.14.
2. a male and a female slave.
3. This Sūtra seems to be based on Lāṭyāśs VIII. 4.14.

XXII. 3.

श्येनोऽभिचरतः ॥१॥

1. (The fifth Sādyaskra-sacrifice viz.) Śyena (Falcon) is for one performing sorcery.[1]

1. For this sacrifice cp. in general ṢaḍB III.8.1-24; Lāṭyāśs VIII. 5.1-26.

यत्रोषधयो न जायेरंस्तद्देवयजनम् ॥२॥

2. (The site) where herbs (etc.) cannot be born (should be selected as) the site for the sacrifice.

विदाहि वा ॥३॥

3. Or one which is of the nature to burn (herbs)[1].

1. because of barrenness. For this Sūtra cp. Laṭyāśs VIII.5.5.

वृक्षस्तम्बच्छिन्नम् ॥४॥

4. Or where trees and tufts of grass are cut[1].

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1. Lāṭyāśs VIII. 5.4, it is said that one should remove the trees on that site and then use it as the site for sacrifice.

वा निर्व्रस्कम् ॥५॥

5. Or which has been uprooted.

दक्षिणाप्रवणम् ॥६॥

6. (The site which is) inclined towards the south.

अचषालो यूपः ॥७॥

7. The sacrificial post should be without a wooden ring at the top (*acaṣāla*)[1].

1. Cp. Lāṭyāśs VIII. 5.7.

स्फ्याग्रः ॥८॥

8. (And) with a point like a sword (*sphya*)[1].

1. Cp. ṢaḍB III. 8.16; Lāṭyāśs VIII. 5.7.

तैल्वको बाधको वा ॥९॥

9. (It should be) made of Tilvaka (symplocos casemosa) or of Bādhaka (wood)[1].

1. Cp. ṢaḍB III. 8.16.

इध्मो वैभीदकः ॥१०॥

10. The fuel should be of Vibhīdaka (terminalia bellerica) (wood)[1].

1. Cp. ṢaḍB III. 8.21.

शरमयं बर्हिः ॥११॥

11. The sacrificial grass should consist of reeds (*śara*)[1].

1. Cp. ṢaḍB III. 8.20.

अधिषवणे शवनभ्ये ॥१२॥

12. The Soma-pressing-boards (*adhiṣavaṇe*) (should be) made of central planks of the wheels (of a chariot by means of which) a corpse (was carried) (*śavanabhye*)[1].

1. Cp. ṢaḍB III. 8.17; Lāṭyāśs VIII.5.6.

रथौ हविर्धाने ॥१३॥

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13. Two chariots (should be used as) the Havirdhāna (carts)[1].

1. The two carts in which Soma-plant is kept. For this Sūtra cp. ṢaḍB III. 8.6.

लोहितः सवनीयोऽग्नये रुद्रवते ॥१४॥

14. The *savanīya* (-victim)[1] should be a red (he-goat) for Agni Rudravat[2].

1. The victim which is killed on the Soma-pressing-day.
2. Cp. ṢaḍB III. 8.18.

लोहितवाससो लोहितोष्णीषाः प्रचरन्त्यृत्विजः ॥१५॥

15. The priests discharge their ritual duties wearing red garments and red turbans[1].

1. Cp. ṢaḍB III. 8.22; Lāṭyāśs VIII.5.8.

निवीताः ॥१६॥

16. (And) with their sacred threads around their necks[1].

1. Cp. ṢaḍB III. 8.22; Lāṭyāśs VIII.5.8. The priests have their sacred threads resting on their left shoulders and under the right arm-pit.

उज्ज्यधन्वानः ॥१७॥

17. (And) with bows with raised strings[1].

1. Cp. Lāṭyāśs VIII. 5.8.

कलापिनः ॥१८॥

18. (And) with quivers (of arrows)[1].

1. Cp. Lāṭyāśs VII. 5.8.

काणखोरकूटवण्डा हुतमिश्रा नव-नव दक्षिणा ददाति लिङ्गानाम् ॥१९॥

19. He gives cows which are blind (*kāṇa*), lame, (*khora*), with broken horns (*kūṭa*) and with their tails cut (*vaṇḍa*)[1] these (cows) mixed with diseased cows–as sacrificial gifts nine of each (of the above-mentioned) characteristics (*liṅga*)[2].

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1. Cp. Lāṭyāśs VIII.5.16; Cp. ṢaḍB III. 8.23.
2. i.e. there should be nine cows of each of these types mentioned above.

पुरुषाणां वा दानाधिकारात् ॥२०॥

20. Or he gives (nine cows) to each of the men (viz.priests)[1], because of the propriety of men in gifts.

1. In the 19th Sūtra it is said that their should be nine cows of each type viz. blind etc. But this Sūtra says that the word nine refers to the number of cows to be given to each priest. The view mentioned in this Sūtra is refuted in the next Sūtra.

प्राकृतस्य वा नयनं भेदेन ॥२१॥

21. Or, rather, (the cows in the number) of normal paradigme are to be led (for being given) separately[1].

1. The number of cows should be as in the normal paradigme. These, however, are to be led for being given in different groups of nine cows of each characteristics mentioned in the Sūtra 19, viz. blind etc.

दक्षिणाकाले कण्टकैरेना विरुजेयुः ॥२२॥

22. At the time of (giving them as) the sacrificial gifts, (Udgātṛ-priests)[1] should pierce these (cows) by means of thorns[2].

1. See Karka's commentary on this Sūtra.
2. Those of thorny trees. For this Sūtra cp. Lāṭyāśs VIII. 5.17.

उपतप्तास्वनुपतप्तानामाज्यम् ॥२३॥

23. The ghee produced out of (the milk of the cows) which are not diseased while others are diseased (should be used in the Śyena-sacrifice)[1].

1. Cp. Lāṭyāśs VIII. 5.3.

साद्यःक्रधर्मा हिरण्यस्रग्वत् ॥२४॥

24. The properties of (this)[1] Sādyaskra (-sacrifice) are (to be treated) in the same manner as the golden chains[2].

1. Śyena.

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2. For the reference to the golden chains see XIV.5.36. In the Vājapeya-sacrifice, at the beginning of Soma-pressing all the priests wear golden chains (see XIV.1.23). The chain worn by a priest is given to the same priest as a gift, at the end of the sacrifice (XIV.5.36). In the same manner, in the Śyena-sacrifice, the red garments and turbans etc. worn by the priests are to be given to those priests respectively.

एकत्रिके दक्षिणा षष्टिशतं षट्च ॥२५॥

25. In (the sixth Sādyaskra-sacrifice named) Ekatrika[1], one hundred and sixty-six (cows) are (to be given as) the sacrificial gifts[2].

1. For this sacrifice see TMB XVI. 16.1-10; JB III. 125-127; Lāṭyāśs VIII. 5.18-26.
2. Cp. Lāṭyāśs VIII. 5.26.

साद्यःक्रधर्माः ॥२६॥

26. The Sādyaskra-properties are following[1].

1. These properties are common to all the Sādyaskra - sacrifices. For them cp. in general TMB XVI.13.6-13; Lāṭyāśs VIII.3.1-14.

दीक्षादि सद्यः सर्वं क्रियते ॥२७॥

27. Everything beginning with the consecration (*dīkṣā*) is done on the same (one) day.

1. i.e. the rites mentioned between VII.1.10 and X.7.26, i.e. all the rites of a Soma-sacrifice which normally require five days are to be performed in one day only. The word Sādyaskra itself suggests this idea. Everything in it is done in one and the same day (*sadyaḥ*) only.

सह पशूनालभते ॥२८॥

28. (The Adhvaryu) seizes the animals[1] together[2].

1. In a normal Soma-sacrifice, there are three animal-sacrifices. The first is for Agni and Soma on the day earlier to the Soma-pressing-day; the second for Agni on the Soma-pressing-day and the third for Mitra and Varuṇa at the end of the sacrifice. These three animal-sacrifices are to be performed separately in the basic

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sacrifice. But in a Sādyaskra- sacrifice all these animal-sacrifices are to be performed jointly.

2. Cp. JB II. 117.

पुरोडाशो वाग्नीषोमीयस्थाने ॥२९॥

29. Or (merely) a sacrificial bread (is to be offered) instead of (the animal) for Agni and Soma.

वपान्ते सुब्रह्मण्यानिवृत्तिः ॥३०॥

30. After the (cleansing themselves done by the priests etc. after the) omentum (of the animal for Agni and Soma is offered), the function of Subrahmaṇyā does not discontinue (as it happens in the normal paradigme)[1].

1. See VIII.9.12 and the commentary of Yājñikadeva on it.

प्रतिदिशं वसन्त्यृत्विजः ॥३१॥

31. The (four chief) priests reside each (one in one) direction[1].

1. On the day earlier to the day of sacrifice, the four priests reside in four different regions in four different directions. For details see the following Sūtra.

पुरस्ताद्योजने होता ॥३२॥

32. To the east, at the distance[1] of one Yojana[2], the Hotṛ (should reside).

1. From the place of sacrifice.
2. a measurement. One Yojana is equal to four Krośas. Thus the Hotṛ should reside at the distance of four Krośas.

इतरे क्रोशप्रत्यवायेन क्रोशप्रत्यवायेन ॥३३॥

33. The other (priests should reside in other directions) each one decreasing one Krośa.

1. Thus the Udgātṛ at the distance of three Krośas, the Adhvaryu of two, and the Brahman of one. For their directions see the next Sūtras.

उद्गातोत्तरतः ॥३४॥ अध्वर्युः पश्चात् ॥३५॥ ब्रह्मा दक्षिणतः॥३६॥

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34-36. The Udgātṛ in the north; the Adhvaryu in the west; the Brahman in the south.

चतुर्भिरश्वरथैः सक्षीरदृतिभिरावहन्त्येनान् ॥३७॥

37. By means of horse-chariots (i.e. chariots to which horses are yoked), in which leather-bags with milk (are kept), (the people of the sacrificer) fetch them (these priests).

यथाक्रोशमश्वाः ॥३८॥

38. The horses (should be as many) as the Krośas[1].

1. Thus for bringing the Hotṛ, the chariot should be four-horsed, for the Udgātṛ three-horsed etc.

ततो नवनीतमाज्यम् ॥३९॥

39. The butter (obtained) thereof (should be used for) the ghee (to be offered in this sacrifice)[1].

1. For the Sūtras 31-39, cp. TMB XVI. 13.10-13; JB II. 118; 121; Lāṭyāśs VIII.3.12-14.

सोमक्रयणस्त्रिवत्सः साण्डः ॥४०॥

40. A three-year-old (*trivatsa*)[1] uncastrated (bull) (should serve) for purchasing the Soma.

1. Another explanation of this word is, "a bull who has sucked milk of three cows" (Cp. Lāṭyāśs VIII. 3.10).
2. Cp. TMB XVI 13.9; JB II. 117; Lāṭyāśs VIII. 1.9-11.

वेदिरुर्वरा ॥४१॥

41. The altar (*vedi*) (should be) a plough-land (*urvarā*)[1].

1. Cp. TMB XVI.13.6; JB II. 117; Lāṭyāśs VIII.3.4.

व्रीहीन्यवान्वा पक्वानध्यवस्यति ॥४२॥

42. Or (the sacrificer) resides on ripened rice or barley.[1]

1. i.e. a land wielding ripened rice or barley. Cp. Lāṭyāśs VIII. 3.4.

खल उत्तरवेदिः ॥४३॥

43. The Uttaravedi (should be) a heap (*khala*)[1].

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1. Cp. TMB XVI. 13.7; Lāṭyāśs VIII. 3.5.

धान्यखलः प्रत्ययात् ॥४४॥

44. (This heap should be of) the grains (*dhānyakhala*)[1] for (such is) the experience.

1. JB II. 117.
2. i.e. the word is understood always in connection with grains. This view, however, is rejected in the 46th Sūtra.

ये वेदिमभितस्तानुत्तरवेदिदेशे मृध्नन्ति॥४५॥

45. They (the people of the sacrificer) cause (oxen) to trample down those (grains viz. rice and barley) which are in the sides of the altar, on the site of the Uttaravedi[1].

1. And then the Uttaravedi is built on that site.

पांसुखलो वा प्रत्ययाविशेषात् ॥४६॥ प्रकृत्यनुग्रहाच्च॥४७॥

46-47. Or[1], rather, it[2] should be a heap of soil only; for there is no difference in the experience[3] and because thereby, one can favour the normal paradigme[4].

1. This view is preferred by our text to the view mentioned in the Sūtra 44.
2. viz. the site of the Uttaravedi.
3. i.e. because the work *khala* is also understood in the sense of "a heap of soil".
4. i.e. in the normal paradigme viz. in the Agniṣṭoma, the Uttaravedi is nothing but a heap of soil (see V.3.27-28: The rule given in V. 3:27-28 is valid for the Agniṣṭoma also).

खलेवाली यूपो लाङ्गलेषा ॥४८॥

48. The post of the threshing-floor (to which at the time of threshing, oxen are bound (*khalevālī*) should be the sacrificial post (to which the animal to be sacrificed is bound) (and/or) this post should be a pole of a plough (*lāṅgaleṣā*)[1].

1. Cp. Lāṭyāśs VIII. 3.6.

कलापी चषालार्थे ॥४९॥

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49. A bundle (of barley- or rice-stalks) (should serve) as *caṣāla*[1].

1. In the normal paradigme, the *caṣāla* consists of a wooden top-ring of the sacrificial post.

निर्वृत्तग्रहणात्प्राकृतनिवृत्तिः ॥५०॥

50. Because here, a finished product (*nirvṛtta*), is taken, (the rites connected with preparing a sacrificial post in) the normal paradigme cease[1].

1. A ready-made pole is to be used as the sacrificial post (see Sūtra 47). So the rites to be performed in the normal paradigmatic sacrifice in connection with the preparation of a sacrificial post, viz. beginning with a libation of ghee before going to cut the wood for the post (i.e. the rites mentioned in VI. 1.4-22) are not to be perfromed here. The view mentioned in this Sūtra is refuted in the next Sūtra.

आवेशादनिवृत्तिः ॥५१॥

51. (Those rites connected with the preparation of the sacrificial post in the normal paradigme) do not cease because they are also to be entered (into the post for a Sādyaskra-sacrifice)[1].

1. The intended meaning seems to be as follows: The sacrificial post becomes a sacrificial post not simply because it is of that shape. Thus any post of the shape of a sacrificial post cannot be called a sacrificial post (*yūpa*). It becomes a sacrificial post through the sanctificatory acts (*saṁskāra-*) performed for its preparation. So the pole in the threshing floor cannot be called a sacrificial post. One should, at least, mystically perform the rites connected with the preparation of a sacrificial post. This is the interpretation given by Karka.

In the commentary called Saṁkṣiptasāra following explanation of the present Sūtra is given. According to it, the rites like Paryṛṣaṇa (making firm by means of putting loose soil around the post, and then pressing it) (for this rite cp. VI. 3.11) only do not cease, because they can be entered i.e. performed in connection with the ready-made post also.

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उर्वरादि वा द्वितीयस्य संनिधेः ॥५२॥

52. Or (the details like) plough-land (for altar) etc.[1] (belong) to the second (Sādyaskra-sacrifice only) because they are dealt with in its vicinity[2].

1. i.e. the details mentioned in Sūtras 40-50.
2. Cf. TMB XVI. 13. 6-13, where most of these details are given. They are given there in the context of the second Sādyaskra.

XXII. 4.

व्रात्यस्तोमाश्चत्वारः ॥१॥

1. There are four Vrātyastomas[1].

1. For these, see in general TMB XVII. 1.1-4. 1; JB II. 221-227; Lāṭyāśs VIII. 6.1-30.

द्वितीय उक्थ्यः ॥२॥

2. The second (Vrātyastoma should be of the) Ukthya (type)[1].

1. Cp. TMB XVII.2.4. The other Vrātyastomas are, of course, of the Agniṣṭoma-type (cf. XXII.1.2.)

व्रात्यगणस्य ये सम्पादयेयुस्ते प्रथमेन यजेरन् ॥३॥

3. Those who become a group of Vrātyas,[1] should perform the first (Vrātyastoma).

1. Cp. Lāṭyāśs VIII. 6.2. with the commentary of Agnisvāmin. Those who are minimum 33 in number and form a group, should perfom this sacrifice. According to the Saṁkṣiptasāra commentary on the present Sūtra, the meaning of this Sūtra is as follows :

   "Those who teach (music etc.) to a group of Vrātyas, should perform the first (Vrātyastoma)".

   The exact meaning of this Sūtra is, however, uncertain.

द्वितीयेन निन्दिता नृशंसाः ॥४॥

4. Those who are censured and abused by people (*nṛśaṁsa-*), (should sacrifice) with the second (Vrātyastoma)[1].

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1. Cp. TMB XVII. 2.1.

तृतीयेन कनिष्ठाः ॥५॥

5. The youngest (Vrātyas) (should sacrifice) with the third (Vrātyastoma)[1].

1. Cp. TMB XVII. 3.1-4; cp. JB II. 227.

ज्येष्ठाश्चतुर्थेन ॥६॥

6. The oldest (*jyeṣṭha*)[1] (Vrātyas) (should sacrifice) with the fourth (Vrātyastoma)[2].

1. This term is explained in the next Sūtra.
2. Cp. TMB XVII.4.1-3.

अपेतप्रजनना स्थविरास्तदाख्यास्तेषां यो नृशंसतमः स्याद्व्यवत्तमो वानूचानतमो वा तस्य गार्हपते दीक्षेरन् ॥७॥

7. Those in whose case, generation is ceased[1] and are old (*sthavira*) are called like that (*viz. jyeṣṭha*) should get themselves consecrated (for the performance of the fourth Vrātyastoma) under the House-lord-ship of his who is the most abused by the people, or who is the richest or who is the most learned[2].

1. Cp. TMB XVII. 4.1; Lāṭyāśs VIII. 6.4.
2. Cp. Lāṭyāśs VIII. 6.1.

तस्य भक्षमनु भक्षयन्त आसीरन् ॥८॥

8. (The other Vrātyas) should remain consuming (i.e. consume everytime) after he has consumed (Soma etc)[1].

1. Cp. Lāṭyāśs VIII. 6.1.

व्रात्यधनानि भवन्ति ॥९॥

9. The following are the possessions of Vrātyas[1].

1. These are to be given as sacrificial gifts (see Sūtras 22-25).

तिर्यङ्नद्धमुष्णीषं प्रतोदः ॥१०॥

10. Obliquely bound turban, a goad;

ज्याह्रोडोऽयोग्यं धनुस्तदाख्यम् ॥११॥

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11. A staff without a string (*jyāhroḍa*)[1] i.e. bow unworthy for being stringed, called like that.

1. According to Lāṭyāśs VIII. 6.8. *jyāhroda* is a bow without arrows, a mere staff.

वासः कृष्णाशं कद्रु ॥१२॥

12. A tawny (*kadru*) cloth (called) *kṛṣṇaśa.*

अकृष्णं कृष्णदशं वा तदाख्यम् ॥१३॥

13. i.e. either that which is not black (i.e. white) or one with black fringes[1].

1. This Sūtra explains the word *kṛṣṇaśa* in the above sūtra.

फलकास्तीर्णो विपथः ॥१४॥

14. A board-covered rough vehicle (*phalakāstīrṇo vipathaḥ*);

अश्वाश्वतराभ्यां कम्प्राभ्यां युक्तः स्यादित्येके ॥१५॥

15. Or according to some[1], a (chariot) yoked with an unsteady horse and mule.

1. This view is ascribed to Śāṇḍilya in Lāṭyāśs VIII. 6.10.

निष्को राजतः ॥१६॥

16. A silver plate (ornament worn around the neck).

अजिने पार्श्वसहिते कृष्णवलक्षे आविके ॥१७॥

17. Two goat-skins with their sides sewn (*pārśvasahite*), one black and one white (*kṛṣṇavalakṣe*);

तद्गृहपतेः ॥१८॥

18. (All) this (is the possession) of the House-lord (Gṛhapati)[1].

1. For the Sūtras 10-18, cp. TMB XVII.1.14.

एवमेवाजिनानीतरेषाम् ॥१९॥

19. Of other (Vrātya)s there are similar skins[1].

1. Cp. Sūtra 17. Thus everybody has two goat-skins with their sides sewn and one of them should be black and the other white.

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दामतूषाणि वलूकान्तानि द्विचूडान्याविकानि वासांसि लोहितान्तानि कृष्णान्तानि वा तदाख्यानि ॥२०॥

20. (And) garments with corded fringes (*dāmatūṣāṇi*) and red borders (*valūkāntāni*)[1] i.e. garments having two crests (*dvicūḍa*) made out of goat (-hairs) and with red or black borders, called like that[1].

1. Cp. TMB XVII. 1.15; Lāṭyāśs VIII. 6.20.

दामनी द्वे-द्वे उपानहौ च कर्णिन्यौ कृष्णे स्यातामित्येके॥२१॥

21. Each (garment) should have two corded fringes[1]; (and everybody should have) two shoes; acoording to some, (the shoes should be) with "ears[2]" and black ones[3].

1. Cp. TMB XVII. 1.15; Lāṭyāśs VIII. 6.22.
2. i.e. some leather parts similar to ears.
3. This is the opinion of Śāṇḍilya quoted by Lāṭyāśs VIII.6.23.

मागधदेशीयाय ब्रह्मबन्धवे दक्षिणाकाले व्रात्यधनानि दद्युः॥२२॥

22. They (i.e. the Vrātyas) should give the possessions of Vrātyas to an unworthy Brāhmaṇa from Magadha-land.[1]

1. Cp. Lāṭyāśs VIII.6.28.

अविरतेभ्यो वा व्रात्यचरणात् ॥२३॥

23. Or to those who have not yet retired from the Vrātya-behaviour[1].

1. Cp. Lāṭyāśs VIII. 6.28.

नेष्वेव मृजाना यन्तीति श्रुतेः ॥२४॥

24. Because there is a sacred text, "(The Vrātyas) go washing (their guilt or unworthiness) upon them (to whom they give their possessions as gifts) only[1]".

1. TMB XVII. 1.16; cp. Lāṭyāśs VIII. 6.28.

त्रयस्त्रिंशतं -त्रयस्त्रिंशतं दक्षिणा दद्युः ॥२५॥

25. Every (Vrātya) should give thirty-three (cows) as a sacrificial gift.

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1. Cp. TMB XVII. 1.17; Lāṭyāśs VIII. 6.27.

द्विगुणा गृहपतिरित्येके ॥२६॥

26. According to some, the house-lord should give double (number of cows).

व्रात्यस्तोमेनेष्ट्वा व्रात्यभावाद्विरमेयुः ॥२७॥

27. After having sacrificed with the Vrātyastoma, (they) should retire from the Vrātyahood.

व्यवहार्या भवन्ति ॥२८॥

28. They become worthy for contact[1].

1. Thus then food can be accepted from them or sacrifices can be performed for them : Cp. Lāṭyāśs VIII. 6.30.

अग्निष्टुद्ब्रह्मवर्चसवीर्यान्नाद्यप्रतिष्ठाकामानां यश्चापूत-इव मन्येत॥२९॥

29. The Agniṣṭut (-sacrifice) (is) for those desirous of brahman-splendour, valour, food and firm foundation, and (for him) who supposes himself to be impure[1].

1. Cp. TMB XVII. 5. 1-9.4 where different kinds of Agniṣṭut-sacrifices are mentioned for these different desires: Cp. also II 11.134-138, Lāṭyāśs VIII.7.1.

यज्ञविभ्रष्टस्य च ॥३०॥

30. And for one who was gone amiss in a sacrifice (*yajñavibhraṣṭa*)[1].

1. Cp. TMB XVII. 8.1.

यस्माद्वा विभ्रंशेरन् ॥३१॥

31. Or for those who go amiss in any (part of a sacrifice).[1]

1. Cp. TMB XVII. 8.2.

XXII. 5.

छान्दोग्ये विशेषो यथाकामम् ॥१॥

1. In the function of the Udgātṛ-priest, there is a difference in the performance of Agniṣṭut in accordance with the desire.[1]

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1. and not in the function of the Adhvaryu.

सुब्रह्मण्याग्नेयी ॥२॥

2. The Subrahmaṇyā-formula (should be) referring to Agni[1].

1. In the normal paradigme, it refers to Indra. Cp. VII. 9.20. For this Sūtra cp. Lāṭyāśs I. 4.1-4.

एवं यथास्तुत् ॥३॥

3. Similarly, (the Subrahmaṇyā refers to that deity) according to the praise (of which the sacrifice is being performed)[1].

1. Thus in the Sarvamedha-sacrifice there are many Soma-sacrifices included and they are in praise of Agni, Indra, Sūrya, and Viśvedevas and are called Agniṣṭut, Indrastut, Sūryastut, and Vaiśvadevastut respectively (cf. XXI. 2.4). In these sacrifices (which can be performed independently also) the Subrahmaṇyā-formula should refer to Agni, Indra etc. respectively.

सर्वमेके ॥४॥

4. According to some, everything[1] (should be connected with that deity in praise of which the sacrifice is being performed)[1].

1. Cp. ŚB XIII.7.1.3-6. Thus not only the Subrahmaṇyā-formula should refer to that deity in praise of which the sacrifice is (viz. to Agni in the Agniṣṭut, to Indra in the Indrastut and to Viśvedevas in the Viśvedevastut) but even the scoops of Soma and the Puroruc-formulae also should refer to that deity only.

यथोत्साहं दद्यात् आग्नेयानामनडुद्धिरण्याश्वाजानाम् ॥५॥

5. (In the Agniṣṭut-sacrifice) one should give according to one's enthusiasm (i.e. ability) oxen, gold, horses and he-goats.

त्रिवृतश्चत्वारः ॥६॥

6. There are four Trivṛt (-stoma-) (-sacrifices).

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अनिरुक्तप्रातःसवनः प्रथमः ॥७॥

7. Of the first (Trivṛt-stoma-sacrifice), the morning-pressing (should be) unexpressed[1].

1. i.e. at the time of singing every verse every vowel should be pronounced as *O* (so that the verse becomes mystically unexpressed). Cp. Sāyaṇa on TMB XVII.10.1. For this sacrifice cp. in general TMB XVII. 10.1-4; JB II. 174; Lāṭyāśs VIII.7. 2-3.

ईप्सुयज्ञः ॥८॥

8. (This) sacrifice is for one who is desirous to obtain (Īpsuyajñaḥ)[1] (something which he deserves but does not get)[2].

1. The commentators take this word as the proper name of this sacrifice.
2. Cp. Lāṭyāśs VIII.7.2.

ग्रामकामस्य वा ॥९॥

9. Or (it is) for one who is desirous of (getting) a village[1].

1. Cp. TMB XVII. 10.3.

दक्षिणाश्वरथश्चतुर्युक् श्यावोऽन्यतमः ॥१०॥

10. The sacrificial gift for this sacrifice is a horse-chariot yoked with four (horses) one of which is semi-black[1].

1. Cp. Lāṭyāśs VIII.7.3.

तेजोब्रह्मवर्चसपुरोधाकामस्य बृहस्पतिसवः ॥११॥

11. The Bṛhaspatisava[1] is for one who desires for lustre, brahman-splendour, or to be a chaplain.

1. For this sacrifice, cp. TMB XVII.11.4-9; JB II. 128-131; Lāṭyāśs VIII.7. 4-11..

देवसूहवींषि निर्वपति ॥१२॥

12. (The Adhvaryu) should pour out (the offering materials) for the Devasū-offerings[1].

1. For the details of these see XV.4.4-21.

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अतिग्राह्यवद्ग्रहं गृह्णाति बृहस्पते अति यदर्य इति (२६.३) ॥१३॥

13. He scoops a cup for (Bṛhaspati) in the manner of Atigrāhya (-cups)[1] with *bṛhaspate ati yadaryaḥ*... (VS XXVI.3).

1. For the Atigrāhya-cups see XII.3.2.6; ŚB IV. 5.4.1-14. Thus the cup for Bṛhaspati is to be scooped after the Āgrayaṇa-cup and libation from it is to be made after the libation and consuming of the Māhendra-scoop is done.

उपालम्भ्यो बार्हस्पत्यः ॥१४॥

14. (An animal) for Bṛhaspati is to be seized (as the second animal on the Soma-pressing-day).

निहितेषु नाराशंसेषु प्रातःसवनेऽनपाकुर्वन्नेकादश दक्षिणा व्यादिशति ॥१५॥

15. (In the morning-pressing), after the Nārāśaṁsa (-goblets) are kept down,[1] (the sacrificer) ascribes eleven (cows) as sacrificial gifts, without separating them (from the herd).

1. The Nārāśaṁsa-goblets are kept down on the ground, to the west of the axle of the southern Havirdhāna-cart. Cp. IX.12.7-8.

अश्वद्वादशा माध्यन्दिने ॥१६॥

16. In the midday-pressing (after the Nārāśaṁsa-goblets are kept down, the sacrificer ascribes eleven cows) with a horse as the twelfth, (as sacrificial gifts, without separating them from their herd).

अपाकरोत्युभयीः ॥१७॥

17. Then he separates both (these groups of cows from their herds and gives them to the priests).

एकादश तृतीयसवने ॥१८॥

18. In the third pressing (in the same manner as above, he ascribes) eleven (cows as sacrificial gifts).

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अनूबन्ध्यवपाहोमान्तेऽपाकरणम् ॥१९॥

19. These cows are separated (from the herd and given to the priests) at the end of the offering of the omentum of the Anūbandhyā (cow)[1].

1. For Sūtras 15-19 cp. Lāṭyāśs VIII. 7.5-8; TMB XVII.11.2; JB II. 129-130.

अतिक्रमणं च सर्वासाम् ॥२०॥

20. And the leading of all (the cows by the south of the great altar[1] is to be done at that time only).

1. For this rite see X.2.10-19.

एकादशैकादश वा शतानि स्युः ॥२१॥

21. Or, rather, there should be eleven hundred (cows to be ascribed for being given) at each time.[1]

1. instead of eleven.

सहस्राणि वा ॥२२॥

22. Or (eleven) thousand (cows at each time).

अश्वस्त्वेव माध्यन्दिनेऽधिकः ॥२३॥

23. But in the midday, there should be only one horse as an addition[1].

1. For Sūtras 21-23, cp. Lāṭyāśs VIII. 7.9.

वाजपेयवदाज्येनाभिषिच्यते कृष्णाजिने ॥२४॥

24. (The sacrificer) is sprinkled upon with ghee (while he is sitting) upon a black-skin (at the same time) as in the Vājapeya[2].

1. Cp. TMB XVII.11.8; JB II. 130.
2. viz. before the scooping of Māhendra-cup (XIV.5.24-29).

शुक्रामन्थिसंस्त्रवेण वा ॥२५॥

25. Or (he is sprinkled) with the remnants of the Śukra and Manthin scoops.

अन्यतस्त्वभिवाद्यः ॥२६॥

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26. He (who has performed this sacrifice) is worthy to be bowed by others.

अप्रत्यवरोही स्यात् ॥२७॥

27. He should not come down (from his seat) before anybody[1].

1. even before those before whom he should, otherwise, come down from the seat.

स्थपतिरित्येनं बूयुः ॥२८॥

28. Others should call him Sthapati[1].

1. Cp. Lāṭyāśs VIII.7.11; cp. TMB XVII.11.6-8. The word *sthapati* has different meanings in different contexts. Here it means "a chief".

सराजानो ब्राह्मणा यं पुरस्कुर्वीरन्त्स एतेन यजेत ॥२९॥

29. He to whom the Brāhmaṇas alongwith the king put forth (as the chief) should crifice with this (viz. Bṛhaspatisava)[1].

1. Cp. Lāṭyāśs VIII.7.10.

इषुः श्येनवदसद्यः ॥३०॥

30. The sacrifice named Iṣu (Arrow)[1] (is to be performed) in the same way as the Śyena[2] (sacrifice, only that all the activities of it should not be performed) on one and the same day.

1. For this sacrifice Cp. Lāṭyāśs VIII. 7.12; ṢaḍB III. 9. 1-7.
2. For the Śyena-sacrifice see XXII.3.1-24. It is a Sādyaskra-sacrifice i.e. all the activities of it are to be performed on one and the same day (cp. XXII. 3.27). The activities in the Iṣu-sacrifice, however, are not to be performed on one day only. It requires five days.

XXII. 6.

मरणकामस्य ॥३१॥ सर्वस्वारः कृतान्नदक्षिणः ॥१॥

XXII.5.31-6.1. The (sacrifice named) Sarvasvāra (in which all the Sāmans have a *svarita* (circumflected) finale

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(and) for which cooked food (rice) is the gift, is for one who desires death (without being diseased).

1. For this sacrifice, also called Śunaskarṇastoma, see TMB XVII.12.1-6; JB II. 167-169. Lāṭyāśs VIII.8.1-12.

दीक्षाद्यवजिघ्रत्येव भक्षान् ॥२॥

2. Beginning with the offering at the time of consecration, (the sacrificer) merely smells (his) eatable (portions)[1].

1. The sacrificer has, in every offering to eat a portion of the oblation-material. Similarly he has to consume Soma-juice. But in the present sacrifice, he merely smells over all the portions allotted to him. For this Sūtra cp. Lāṭyāśs VIII. 8.2.

अप्स्ववहरणमसोमानाम् ॥३॥

3. (And then all the eatable portions smelled by the sacrificer) except the Soma (-portions), are to be carried down into the water[1].

1. Cp. Lāṭyāśs VIII. 8.3-4.

आर्भवे स्तूयमाने दक्षिणेनौदुम्बरीं कृष्णाजिने संविशति दक्षिणशिराः प्रावृतः ॥४॥

4. At the time of singing of the Ārbhava-pavamāna (during the third-pressing), (the sacrificer) being covered (with an unwashed=new cloth) lies down with his head towards the south, on a black antelope-skin (which is spread) towards the south of the Audumbarī (-post)[1].

1. Cp. TMB XVII. 12.5; Lāṭyāśs VIII. 8.5.

तदेव म्रियते जीवेच्चेद्दैर्घश्रवसं स्वासु यज्ञायज्ञियस्थाने कुर्युः॥५॥

5. He dies there only. If he lives, the Udgātṛ - priest should make (= sing) the Dairghaśravasa-sāman in its own (verses) instead of the Yajñāyajñīya (-sāman).

मृते तदन्तमर्थाभावात् ॥६॥

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6. If he[1] dies, (the sacrifice) ends therewith, because there is no raison d'être.

यजमानपात्रर्जीषहवींष्याहवनीये प्रास्य यथार्थं गच्छेयुः ॥७॥

7. Having thrown the (sacrificial) utensils of the sacrificer, the husks (of Soma), and the oblation-meterial into the Āhavanīya-fire, the priests should go according to their destinations.[1]

1. This is the opinion of Śāṇḍilya quoted in Lātyāśs VIII. 8.6.

समाप्तिर्वोभयचोदनात् ॥८॥

8. Or[1], rather, (the sacrifice is to be performed upto its proper) completion, because both[2] (the things) have been prescribed.

1. This Sūtra refutes the view mentioned in the Sūtras 6-7.
2. viz. the performance of the sacrifice and death. The sacrifice is prescribed for one who wants to die. Thus both the things are equally important. Thus because the sacrifice *is* prescribed it *should be* performed upto its *completion.* The details of performance after the sacrificer is dead, are given in the following Sūtras.

समिष्टयजुरन्ते सं त्वा हिन्वन्तीति दार्वाहरणम् ॥९॥

9. After the Samiṣṭayajus, wood[1] should be brought, with *saṁ tvā hinvanti...*

1. The wood is brought for preparing a throne-seat (Āsandī).

सं त्वा ततक्षुरिति तक्षणम् ॥१०॥

10. With *saṁ tvā tatakṣuḥ...* abraiding (is done and the throne-seat is prepared).

सं त्वा रिणन्तीति प्रक्षालनम् ॥११॥

11. With *saṁ tvā riṇanti...* washing (of the throne-seat is done).

सं त्वा शिशन्तीत्यासन्दीविवानम् ॥१२॥

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12. With *saṁ tvā śiśanti...* plaiting[1] (of the throne-seat is to be done)[2].

1. By means of the Muñja-grass.
2. For Sūtras 9-12, cp. Lāṭyāśs VIII. 8.10-13.

आसन्द्यैनमवभृथं हृत्वाभ्युक्ष्य सोमोपनहनेन प्रच्छाद्यानूबन्ध्यवपाहोमान्ते दक्षिणस्यां वेदिश्रोणौ सर्वकेशश्मश्रुलोमवपनम् ॥१३॥

13. Then after he (= the body of the sacrificer) is carried by means of that throne-seat upto the place of Avabhṛtha, (water is) sprinkled (on him); (he) is covered with the cloth for (tying up) the Soma; at the end of the offering of the Anūbandhyā (-cow) cutting of all the hair (on the head), beard and the hair on his body is to be done, on the right hip[1] of the altar[2].

1. i.e. in the south-west corner of the altar.
2. For this Sūtra cp. Lāṭyāśs VIII. 8.14.

मृताहिताग्न्यावृच्च ॥१४॥

14. And then, the same procedure (of the rites performed) for a dead (man who had maintained the sacred fires[1]) (is to be followed).

1. For the details see XXV. 7.12 ff; Lāṭyāśs VIII.8. 15-34.

अनूबन्ध्यान्तेऽग्नीनाहृत्य वेदिमध्यमाग्नीध्राद्दक्षिणं दक्षिणाशिरसं चितावाहितमुद्गाता त्रियमिन परिगायन्नाके सुपर्णमित्येतस्याम् ॥१५॥ धूमप्राप्तं त्वेषस्ते धूम ऋण्वतीति ॥१६॥ अग्निप्राप्तमग्ने मृड महांऽअसीत्यन्यतरेण ॥१७॥

15.-17. At the end of the (sacrifice of the) Anūbandhyā (-cow) when the fires are brought to the centre of the altar, (and the fire is brought) from the Āgnīdhrīya (fire-hearth), (is kept) to the south (on the altar), the Udgātṛ singing thrice (the Sāman named) Yāma on this verse viz. *nāke suparṇam...* for the (dead sacrificer) kept on pile, (should

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sing a Sāman based on) *tveṣaste dhūma ṛṇvati*... when smoke has reached (the sacrificer's body). (He should sing a Sāman) either (based on) *agne mṛḍa*... or *mahān asi*... when fire has reached (the sacrificer's body)[1].

1. For the Sūtras 15-17 cp. Lāṭyāśs VIII. 8.15-16; 35-37.

उदवसानीयान्ते वा सर्वस्य समाप्तेः ॥१८॥

18. Or, rather, (the bringing of fires to the centre of the altar is to be done) after the Udavasānīyā (-offering)[1]– for then only everything (of the sacrifice) is completed.

1. This is the alternative to the Sūtra 15 where it is said that the fires should be brought after the Anūbandhyā-cow-sacrifice.

जीवेच्चेदेतेनैवारम्भेण मुमूर्षेत् ॥१९॥

19. If even after having performed the Sarvasvāra-sacrifice also, the sacrificer lives, he should desire to die by the performance of this (sacrifice) only[1].

1. According to Lāṭyāśs VIII.8.40 the sacrificer should observe fast until he dies.

जिजीविषेद्वा॥२०॥

20. Or he may desire to live[1].

1. This is the opinion of Dhānaṁjayya quoted by Lāṭyāśs VIII.8.41.

ऋत्विगपोहनीयास्त्रयः ॥२१॥

21. There are three (sacrifices named) Ṛtvigapohanīyas.

सर्वस्तोमः ॥२२॥

22. (The first Ṛtvigapohanīya-sacrifice is called) Sarvastoma (containing all the stomas).

अहनी चोत्तमे छान्दोमिके पृथक्कृत्वा ॥२३॥

23. And (the latter two Ṛtvigapohanīya-sacrifices are to be performed as) the last two Chandomika-days[1] (are performed), having separated them.

1. In a twelve-day-sacrifice, the first and the last are to

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be performed as Atirātra-sacrifices. From second to the seventh days are performed as a Pṛṣṭhya-six-day-rite. The eighth, ninth and the tenth days are called the Chandoma-days. The latter two Ṛtvigapohanīya - sacrifices are to be performed respectively like the ninth and tenth days in the Dvādaśāha-sacrifice (for which see XII.3.19).

वाचस्तोमाश्चत्वारः ॥२४॥

24. (There are) four (sacrifices called) Vācastomas.

छान्दोग्ये विशेषः ॥२५॥

25. There is some peculiarity in the activities of the Sāmaveda-priests.

पृष्ठ्यस्तोमास्त्रिवृत्पञ्चदशसप्तदशैकविंशत्रिणवत्रयस्त्रिंशाः॥२६॥

26. There are six Pṛṣṭhyastoma (-sacrifices viz.) Trivṛt, Pañcadaśa, Saptadaśa, Ekaviṁśa, Triṇava, and Trayastriṁśa.

XXII. 7.

चातुर्मास्याः सोमास्त्रिषु पर्वस्थानेषु पार्ष्ठिकानि पृष्ठ्यो विहृत इति श्रुतेः ॥१॥

1. The Cāturmāsya-sacrifices[1] of the Soma (sacrificial type) are to be performed at the three periods of juncture[2]. (For the first) three (Cāturmāsya-sacrifices days) of the type of Pṛṣṭhya (Ṣaḍaha)s (are to be performed) because there is a sacred text viz. the Pṛṣṭhya (Ṣaḍaha) can be separated.

1. These sacrifices are already described as of Iṣṭi-type (cp. V.1.1ff). Here they are described as of Soma-sacrifice-type. For the Cāturmāsya - sacrifices of Somic type see also TMB XVII. 13. 1-14.4; JB II. 228-234; Lāṭyāśs VIII. 8.43-48.
2. There are four Cāturmāsya-sacrifices in all viz. Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāsīrīya. These sacrifices are performed at the "junctures of seasons." The first is performed on the Full-moon-day of Phālguna; the second on the Full-moon-day of Āṣāḍha;

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The third on the Full-moon-day of Kārttika; and the fourth may immediately follow the third. The Soma-type Cāturmāsyas are also performed on these days only.

वैश्वदेवस्थाने प्रथमम् ॥२॥

2. In the place of the Vaiśvadeva (-offering) the first (day of the Prṣṭhya-ṣaḍaha is to be performed).

अयूपम् ॥३॥

3. There is no sacrificial post[1].

1. Cp. TMB XVII. 13.3.

उत्तरवेद्यकरणं च ॥४॥

4. And no preparation of the Uttaravedi[1].

1. Cp. TMB XVII. 13.3.

परिधौ पशुनियोजनम्॥५॥

5. The animal (to be sacrificed) is to be bound to an encircling peg[1].

1. Cp. TMB XVII. 13.4.

द्वितीये द्विदिवाख्यो द्व्यहः ॥६॥

6. In the place of the second (viz. Varuṇapraghāsa), a two day (sacrifice) called Dvidiva (should be performed).[1]

1. Cp. TMB XVII. 13.7.

अग्निष्टोमं प्रथममेके॥७॥

7. (Out of the two days of the Varuṇapraghāsa-sacrifice) some perform the first day as an Agniṣṭoma[1].

1. According to others it is an Ukthya : cf. Āpśs XXII.8.9.

तृतीये त्र्यहोऽतिरात्र उत्तमः ॥८॥

8. In the place of the third (viz. Sākamedha-sacrifice) a three-day-rite[1] (is to be performed) and in it the third (day) is an Atirātra.

1. Cp. TMB XVII. 13.12.

अग्निष्टोमं प्रथममेके ॥९॥

9. (Out of these three days of the Sākamedha-

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sacrifice), some perform the first day as an Agniṣṭoma[1].

1. According to others it should be a Ṣoḍaśin.

ज्योतिष्टोमः शुनासीरीयस्थाने ॥१०॥

10. In the place of the Śunāsīrīya-sacrifice (the fourth of the Cāturmāsya-sacrifices), a Jyotiṣṭoma (is to be performed)[1].

1. Cp. TMB XVII. 13.1.

पञ्चसु सवनीया वैश्वदेववारुणमारुताग्नेयैन्द्राग्नाः ॥११॥

11. On the five days[1], there should be animals (to be sacrificed) for Viśvedevas, Varuṇa, Maruts, Agni and Indrāgnī (respectively).

1. viz. one day of the Vaiśvadeva, two days of the Varuṇapraghāsa and the first two days of the three days of the Sākamedha.

षष्ठे चैकादशिनाः ॥१२॥

12. On the seventh[1] day (there should be animals) in eleven (number)[2].

1. Viz. on the third day of the Sākamedha.
2. Cp. TMB XVII. 13.13.

वायव्यः सप्तमे ॥१३॥

13. On the seventh[1] day (there should be an animal to be sacrificed) for Vāyu.

1. Viz. on the Śunāsīrīya-day.

पञ्चाशतं-पञ्चाशतं प्रत्यहं ददात्युत्तमे द्वादशं शतम् ॥१४॥

14. On each (of the first six, the sacrificer) gives fifty (cows as gifts). On the last (viz. seventh), one hundred and twelve (cows as gifts)[1].

1. Cp. TMB XVII. 13.5; 11.13; 16. Lāṭyāśs VIII. 8.48; 47.

वत्सा वा पञ्चाशतो यथर्तुजाः ॥१५॥

15. Or fifty calves born in that season (in which that sacrifice is performed).

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प्रतिपर्वावभृथाः ॥१६॥

16. At every Parvan (juncture)[1] (there should be) an Avabhṛtha-(expiatory bath)-rite[2].

1. viz. after the Vaiśvadeva etc.
2. Cp. TMB XVII. 13.6; 11; 14.

पर्वान्तरेष्वहतं वस्ते ॥१७॥

17. In the interval (-period), between the junctures, (the sacrificer) wears an unwashed (garment)[1].

1. Cp. TMB XVII. 13.6; 11; 14.

अस्त्र्युपायी ॥१८॥ अमांसाशी ॥१९॥

18-19. (In that period, he remains) without approaching any woman and eating no meat.

1. Cp. TMB XVII. 13.6; 11; 14.

अनूबन्ध्या बार्हस्पत्यामैत्रावरुणीसौर्याश्विन्यो यथावभृथम्॥२०॥

20. The Anūbandhyā (-cows are to be offered) to Bṛhaspati, Mitrāvaruṇau, Sūrya and Aśvins, in accordance with the Avabhṛtha (expiatory bath)[1].

1. Thus in the Vaiśvadeva to Bṛhaspati, in the Varuṇapraghāsa to Mitrāvaruṇau, in the Sākamedha to Sūrya, and in the Śunāsīrīya to Aśvins. Cp. TMB XVII. 13.2; 10; 13; 16.

प्रतिकर्म सोमाः ॥२१॥

21. Every rite (can be performed as) a Soma (-sacrifice).[1]

1. Thus even those which are included among the Haviryajñas (or Iṣṭi) type can be performed in accordance with the Soma-sacrificial paradigme.

अग्न्याधेयपुनराधेयाग्निहोत्रदर्शपूर्णमासदाक्षायणाग्रयणाः ॥२२॥

22. (Thus) Agnyādheya (fire-establishment), Punarādheya (re-establishment), Agnihotra (daily libation in the fire), Darśapūrṇamāsas (New and Full-moon-sacrifices), Dākṣayaṇa and Āgrayaṇa (can be performed as Soma-sacrifices).

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उक्थ्यं पशुबन्धमेके ॥२३॥

23. Some (perform) the animal-sacrifice as an Ukthya (-sacrifice).

XXII. 8.

प्रातःसवनीयाननु हवींषि निर्वपति ॥१॥

1. (In the above-rites performed as Soma-sacrifices) after (the oblation-materials for the sacrificial bread etc. connected with) the morning-pressing (are poured out) (the Adhvaryu) should pour out the offering (materials) (for those particular rites).

पयसी अग्निहोत्रयोः ॥२॥

2. Of the two Agnihotras (he pours out) two milks.

अन्त्यदेवतानूबन्ध्याद्या सवनीया ॥३॥

3. To the last deity (in each original rite) the Anūbandhyā (cow) (should be offered) (in its Soma-type-performance and) to the first (the animal) to be offered on Soma-pressing (-day).

एकदेवतेषूभयम् ॥४॥

4. In the (rites in the original form of which there is) only one deity, both (the Anūbandhyā and the animal on the Soma-pressing-day should be offered to that deity only).

चातुर्मास्येषु चैके ॥५॥

5. Some (pour out the oblation-materials for the offerings) in the Cāturmāsya (-sacrifice)s, (of the Soma-type) (also, after the oblation material for the morning - pressing is poured out).

सप्तदशाः पञ्च ॥६॥

6. (Now there are) five (one-day-sacrifices)[1] having the seventeen-versed-stoma.

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1. viz. Upahavya, Ṛtapeya, Bahusuvarṇa, Vaiśyastoma, and Tīvrasut.

उपहव्योऽनिरुक्तो ग्रामकामस्य ॥७॥

7. The Upahavya (-sacrifice)[1] which is unexpressed (*anirukta*)[2] (should be performed) for one who desires (to get) a village[3].

1. For this sacrifice see TMB XVIII.1.1-24; JB II.148-150; Lāṭyāśs VIII.9.1-6.
2. i.e. the name of the deity should be mentioned indirectly.
3. Cp. TMB XVIII. 1.3.

अनृतं वाभिशस्यमानस्य ॥८॥

8. Or for him who is falsely accused[1].

1. Cp. TMB XVIII.1.10.

श्यावोऽश्वो दक्षिणा तं ब्रह्मणे ददाति ॥९॥

9. A semi-black horse is the sacrificial gift. (The sacrificer) gives it to the Brahman[1].

1. Cp. TMB XVIII. 1.20; 22.

स्वर्गकामस्यर्तपेयः ॥१०॥

10. The Ṛtapeya (-sacrifice)[1] (is to be performed) for one who desires heaven.

1. For this sacrifice cp. TMB XVIII. 2.1-14; JB II. 158-161; Lāṭyāśs VIII. 9.7-18.

दीक्षोपसदो द्वादश ॥११॥

11. There should be twelve Dīkṣās and Upasads[1].

1. Cp. TMB XVIII. 2.2; Lāṭyāśs VIII. 9.7. There are nine Dīkṣā-days and three Upasad-days. See the following Sūtras.

तिस्र उपसदः ॥१२॥

12. There should be three Upasad (days).[1]

1. and nine Dīkṣā-days.

षड्वा ॥१३॥

13. Or six (Upasad-days)[1].

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1. and six Dīkṣā - days.

उभयत्र वा द्वादशता गुणत्वात् ॥१४॥

14. Or there should be twelveness in both[1]; for it is an attribute.

1. Thus "twelve" is an attribute of both the Dīkṣās and Upasads. Therefore, there should be twelve Dīkṣā-days and twelve Upasad-days.

घृतं व्रतयति ॥१५॥

15. He consumes ghee as the fast-food[1].

1. Cp. TMB XVIII. 2.6; Lāṭyāśs VIII. 9.8. According to JB II.159 water and ghee should be consumed.

चमसं पूर्णमङ्गुलिपर्वणा मौल्येन सर्वतः प्रमितमाद्यायामुपसदि॥१६॥

16. On the first Upasad (-day) (the sacrificer should consume ghee) from a goblet (*camasa*) (which is) everywhere[1] measuring a finger-joint (= section) in the root (a lower one) (and which is) filled with (ghee).

1. i.e. in the length and breadth.

द्वितीयेन द्वितीयायाम् ॥१७॥

17. On the second (Upasad-day from a goblet measuring) the second (finger-joint).

तृतीयेन तृतीयायाम् ॥१८॥

18. On the third (Upasad-day from a goblet measuring) the third (finger-joint)[1].

1. For Sūtras 16-18, cp. TMB XVIII. 2.7. JB II. 159; Lāṭyāśs VIII. 9.11

भक्षयिष्यन्तः सत्यं ब्रूयुः ॥१९॥

सदो वा सप्स्यन्तः ॥२०॥

19-20. While about to consume (Soma), or about to creep to the Sadas, the priests should utter "truth[1]."

1. Cp. TMB XVIII. 2.9; JB II. 160; Lāṭyāśs VIII. 9.12.

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The exact way of uttering "Truth (*satya*)" is given differently at different places. Thus according to Lāṭyāśs VIII.9.12. the priests should utter *iyaṁ bhūmiḥ asau ādityaḥ*. According to JB II. 160, "*O yi jvarā O yi juvā*"; according to Āśvaśs IX.7.37, *satyamiyaṁ pṛthivī satyamayamagniḥ satyamayaṁ vāyuḥ satyamasāvādityaḥ* and according to Sāṅkhāśs XIV. 16.6-7 *ṛtaṁ satyam* or *bhūḥ bhuvaḥ svaḥ*.

सोमचमसो दक्षिणौदुम्बरः सगोत्राय ब्रह्मणे देयः ॥२१॥

21. A goblet of Udumbara (ficus glomerata) filled with Soma is to be given as a sacrificial gift to the Brahman who should be of the same family (as of the sacrificer)[1].

1. Cp. TMB XVIII. 2.10-12; JB II. 159-160.

पूतभृतः सर्वार्थत्वात् ॥२२॥

22. (This Soma should be taken) out of the Pūtabhṛt (-trough) because it is for all[1].

1. Cp. ŚB IV. 4.1.12.

अंशुचमसमेके तेन स यजेतेति श्रुतेः ॥२३॥

23. Some give the Aṁśu (-goblet) because there is a sacred text "He should sacrifice with it."

अश्ववत् ॥२४॥

24. (It is to be taken) in a similar manner as that of the horse[1].

1. Cp. XXII. 2.13-15. Thus no other gifts are to be given except the goblet.

पशूपवादाच्च ॥२५॥

25. And because of the censure of the cattle (in the sacred text).

द्विनामोत्तरो बहुहिरण्यो दूणाशश्च ॥२६॥

26. The next (sacrifice) is with two names Bahuhiraṇya (Much-gold)[1] and Dūṇāśa (Difficult to reach)[2].

1. For this name cp. Āpśs XXII. 9.19. It is so called because a large quantity of gold is given in this sacrifice. (see further).

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2. For this sacrifice see TMB XVIII. 3.1-4 (TMB does not mention any name of this sacrifice), JB II. 98-99; Lāṭyāśs VIII.10 1-4.

XXII. 9.

दीक्षणीयायां हिरण्यं द्वादशमानं ददाति ॥१॥

1. In the Dīkṣaṇīyā-rite (the sacrificer) gives gold (weighing) twelve grains.

उत्तरेषु च द्विगुणं पूर्वं-पूर्वम् ॥२॥

2. And in (each of) the latter rites (he gives double than the earlier one)[1].

1. Cp. TMB XVIII. 3.2.

प्रायणीयातिथ्योपसत्सु ॥३॥

3. In the Prāyaṇīyā, Ātithyā, (and) Upasads (he gives gifts).

पशुवपान्ते प्रतिसवनं निहितेषु सवनमुखीयेषु ॥४॥

4. At the end of the sacrifice of omentums of the animals at each Soma-pressing, after the (goblets) belonging to the beginning of the pressing are kept (he gives gifts).

उदयनीयायामनूबन्ध्यायामुदवसानीयायां स्रजं चोद्गात्रे ॥५॥
रुक्मं होत्रेऽनडुच्छतं काले सर्वेभ्यः ॥६॥

5-6. At the Udayanīyā, Anūbandhyā (-cow-sacrifice) and Udavasānīyā, to the Udgātṛ, a golden plate to the Hotṛ and one hundred (he gives gifts). And (he gives) a (golden) garland and bulls to all (the priests) at the (normal time of giving the gifts)[1].

1. For Sūtras 1-6 cp. TMB XVIII. 3.2.

वैश्यपशुकामयोर्वैश्यस्तोमः ॥७॥

7. The Vaiśyastoma[1] (-sacrifice is) for a Vaiśya or for one who desires to get cattle[2].

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1. For this sacrifice cp. TMB XVIII. 4.1-11. Lāṭyāśs VIII. 10. 5-6.
2. Cp. TMB XVIII. 4.3.

सवनान्याशीर्वन्ति ॥८॥

8. (All) the Soma-pressings[1] (in this sacrifice should be *with*) (some form of) milk (*āśir*).

1. i.e. the Soma-draughts.

प्रातःसवने प्रतिदुहा श्रयणम् ॥९॥

9. In the morning-pressing (Soma) is to be mixed with fresh-milk.

शृतेन माध्यन्दिने ॥१०॥

10. In the midday-pressing, with boiled (milk).

तृतीयसवने दध्ना ॥११॥

11. (And) in the third-pressing with curds[1].

1. For Sūtras 8-11, cp. TMB XVIII. 4.2 and 4; Lāṭyāśs VIII. 10.5.

दक्षिणा वत्सतराः पञ्चवर्षाः पृश्नयः ॥१२॥

वत्सतर्यश्च त्रिहायण्योऽप्रवीताः पञ्चवर्णा राजीवपृश्नयो नवनीतपृश्नयोऽरुणाः पिशङ्ग्यः सारङ्ग्य इति ॥१३॥

उभयस्य सहस्रं द्वादशं वा शतम् ॥१४॥

12-14. (Following are) the sacrificial gifts : male calves of five years, with spots and female calves of three years not approached (by a bull), of five colours viz. (some) with streakspots, (some) with spots of butter-colour, (some) reddish, (some) tawny (-coloured), (and some of) variegated (colour)–of the both (i.e. of male and of famele calves together), (he should give) either a thousand or one-hundred-and-twelve[1].

1. Cp. Lāṭyāśs VIII. 10.5.

सोमातिपूतस्य तीव्रसुदुक्थ्यः ॥१५॥

15. The Tīvrasut (sacrifice)[1] (which is to be per-

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formed as) an Ukthya, is for one who has purged Soma[2].

1. For this sacrifice, cp. TMB XVIII. 5.1-24; JB II. 151-157; Lāṭyāśs VIII.10. 7-14.
2. Cp. TMB XVIII. 5.3; JB II. 157.

अपरुद्धराजन्यस्य ॥१६॥

16. (Or) for a Rājanya who is held out (of his realm by another Rājanya)[1]

1. Cp. TMB XVIII. 5.5.

दीर्घव्याधिग्रामकामप्रजाकामपशुकामानां वा ॥१७॥

17. Or for one who is suffering from a lasting disease, or one who is desirous of (getting) a village, or one who is desirous of getting progeny or one who is desirous of getting cattle[1].

1. Cp. TMB XVIII. 5.7-11.

पूर्ववत्सोमाः ॥१८॥

18. The Soma (draughts) should be as (in the) earlier (sacrifice)[1].

1. viz. with some kind of milk (cp. Lāṭyāśs VIII.10.13) as in the Vaiśyastoma-sacrifice: see above 8-11.

XXII. 10.

धेनुशतमाशिरे दुहन्ति ॥१॥

1. For the sake of mixing-milk, they milk a hundred cows.

तदेव दक्षिणा ॥२॥

2. The same[1] is the Dakṣiṇā (gift).

1. viz. the hundred cows. For Sūtra 1-2 cp. XVIII. 5.12; Lāṭyāśs VIII.10.13; cp. also JB II. 151.

अच्छावाकविग्रहेषु भक्षणम् ॥३॥

3. (At every Soma-pressing) the Soma is consumed (only) at the time of the division (of the Ukthya-scoop in the goblet) of Acchāvāka[1].

1. For this rite of the division of the Ukthya-scoop for Acchāvāka see IX.4.8-15.

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अवघ्राणमितरेषु ॥४॥

4. In other[1] (divisions) (only) smelling[2] (is to be done)[3].

1. For these divisions see IX.14. 8-15.
2. which mystically represents consuming.
3. For the Sūtras 3-4, cp. TMB XVIII.5.15; JB II. 152; Lāṭyāśs VIII. 10.10-11.

तेष्वेवोन्नयनमभ्यभि सोमानुन्नयन्तीति श्रुतेः (ताण्ड्य १८. ५.१४) ॥५॥

5. In the same (Soma-goblets) filling (of Soma for the latter offerings) is to be made[1]; for, there is a sacred text, "They constantly fill (the goblets with Somas)" (TMB XVIII. 5.14).

1. Cp. TMB XVIII. 5.14; Lāṭyāśs VIII. 10.12.

अध्वर्यू चमसाध्वर्यवश्च सर्वे प्रतिगृणन्त्यच्छावाकाय ॥६॥

6. Both the Adhvaryus[1] and all the Camasādhvaryus give response to the Acchāvāka[2].

1. viz. Adhvaryu and Pratiprasthātṛ.
2. Cp. TMB XVIII. 5.14; JB II. 152.

द्वन्द्वानां प्रथमो राड्राजन्यस्य राज्यकामस्य ॥७॥

7. Out of Dvandva (-sacrifices) the Rāṭ[1] is the first (and it is to be performed) for a Rājanya desirous of kingdom[2].

1. For this sacrifice cp. TMB XIX. 1.1-5; Lāṭyāśs IX. 4.1.
2. Cp. TMB XIX. 1.2.

यथाशक्त्येकविंशतिवर्गान्दद्यात् ॥८॥

8. (The sacrificer) should give (three or more) groups of twenty-one (cows) (as gifts to the priests) according to his ability[1].

1. Cp. Lāṭyāśs IX. 4.1.

ऋषभ ऐन्द्रः परियज्ञः ॥९॥

9. A bull to Indra (should be) circum-sacrificial.[1]

1. i.e. before the beginning of the sacrifice and after the

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end of the sacrifice a bull is to be slaughtered: cp. Lāṭyāśs IX.4.1.

अन्नाद्यकामस्य विराट् ॥१०॥

10. The Virāṭ (-sacrifice)[1] is for one who desires for food and eatables[2].

1. for this sacrifice cp. TMB XIX. 2.1-6. Lāṭyāśs IX-4.2; cp. also JB XIX. 2.1.
2. cp. TMB XIX.2.1.

यथाशक्ति दशवर्गान्दद्यात् ॥११॥

11. (The sacrificer) should give (three or more) groups of ten (cows) (as gifts to the priests) according to his ability[1].

1. Cp. Lāṭyāśs IX. 4.2.

पशुराग्नेयः परियज्ञः ॥१२॥

12. An animal[1] to Agni (should be) circumsacrificial[2].

1. When no specific animal is mentioned a he-goat is to be understood.
2. Cp. the note on Sūtra 9. Cp. Lāṭyāśs IX. 4.3.

प्रजातिकामस्यौपशदः ॥१३॥

13. The Aupaśada (-sacrifice)[1] is (to be performed) for one who desires progeny.

1. For this sacrifice cp. TMB XIX. 3.1-9; JB II. 81-82; Lāṭyāśs IX. 4.3-4.

दक्षिणा चतुर्विंशं शतम् ॥१४॥

14. One hundred and twenty four (cows are to be given as sacrificial) gifts[1].

1. Cp. Lāṭyāśs IX. 4.4.

पशुर्वैश्वदेवः परियज्ञः ॥१५॥

15. An animal (viz. a he-goat) to Viśvedevas (should be) circumsacrificial[1].

1. See the note on Sūtra 9. Cp. Lāṭyāśs IX. 4.3.

बहु प्रतिगृह्य गरगीरिव यो मन्येत तस्य पुनस्तोम उक्थ्यः॥१६॥

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16. For him who after having accepted too much[1], feels that he has swallowed poison as it were, the Punastoma (-sacrifice)[2] of the Ukthya (type) (should be performed).

1. Of things not worthy to be accepted.
2. For this sacrifice cp. TMB XIX. 4.1-12; JB II. 83-84; Lāṭyāśs IX. 4.5-7.

दक्षिणा द्वादशमिथुना पुनर्वतां च यथाशक्ति ॥१७॥

17. The sacrificial gifts (for this sacrifice are) twelve pairs (of cows and bulls) and of the renewed (things) according to the ability (of the sacrificer)[1].

1. Cp. Lāṭyāśs IX. 4.6-7.

पशुकामयज्ञौ चतुष्टोमौ ॥१८॥

18. The Catuṣṭomas[1] are the sacrifices (to be performed) for one who desires cattle.

1. For these cp. TMB XIX. 5.1-6. 3; JB II. 173; Lāṭyāśs IX. 4.8.

तयोश्च षोडश्युत्तरः ॥१९॥

19. The second is of the Ṣoḍaśin (-type)[1].

1. Cp. TMB XIX. 6. 1-3. The first is, because nothing is mentioned, of the Agniṣṭoma-type (see XXII.1.2).

पूर्वस्मिन्यथाशक्त्येकशफान्दद्यादुभयानुत्तरस्मिन् ॥२०॥

20. In the first (sacrifice, the sacrificer) gives one-hoofed animals[1] according to his ability, in the second (animals) of both[2] (types viz. one-hoofed and two-hoofed)[3].

1. viz. horses, asses etc.
2. Cp. Lāṭyāśs IX. 4.8.
3. cows etc.

उद्भिद्बलभिदौ चाहरतः संयुक्तौ ॥२१॥

21. (The sacrifices named) Udbhid and Balabhid[1] bring (the results) jointly[2].

1. For these sacrifices cp. TMB XIX. 7.1-7; JB II. 89-90, Lāṭyāśs IX. 4.9-12.
2. Cp. Lāṭyāśs IX. 4.9.

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पूर्वेणेष्ट्वोत्तरेणावश्यम् ॥२२॥

22. After having sacrificed with the first, (one should) invariably (sacrifice) with the second.

इषुरिष्टिरन्तरेणैनावाग्नेयः ॥२३॥

23. Between these two (sacrifices), an offering viz. Iṣu (Arrow) (should be performed) and in it a sacrificial bread to Agni (should be offered)[1].

1. Cp. Lāṭyāśs IX. 4.11.

उद्वृढः प्रस्तरः ॥२४॥

24. The bunch of grass (*prastara*) (should consist of) pulled out (*udvṛḍha*) (grass)[1].

1. pulled out of another bunch.

बाणवन्तः परिधयः ॥२५॥

25. The enclosing sticks (*paridhi*) should be with arrows[1].

1. i.e. should consist of grass called Śara (arrow).

अर्धमासं मासं संवत्सरं वा ॥२६॥

26. (One should perform this offering everyday)[1] for a half-month, or for a month or for a year[2].

1. After the Udbhid-sacrifice is performed and before the Balabhid is to be performed.
2. Cp. Lāṭyāśs IX. 4.11.

दक्षिणा गायत्री चतुर्विंशतिवर्गा यथाशक्ति ॥२७॥

27. (In each of these two sacrifices) Gāyatrī[1] is the gift i.e. (three or more) groups of twenty-four (cows) according to (the sacrificer's) ability[2].

1. The metre named Gāyatrī has twentyfour syllables. So it stands here for the number 24.
2. Cp. Lāṭyāśs IX. 4.12.

अपचितिकामस्यापचिती ॥२८॥

28. The two Apaciti (Worship) (-sacrifices)[1] (should be performed) for one who desires worship from others.

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1. For these sacrifices cp. TMB XIX. 8. 1-9. 6; Lāṭyāśs IX. 4.13-17; JB II. 100-103 (only one variety).

राजयज्ञावित्येके ॥२९॥

29. According to some, (these sacrifices are) for a king (only)[1].

1. This is the opinion of Dhānaṁjayya, quoted by Lāṭyāśs IX.4.16.

दक्षिणाश्वरथश्चतुर्युगुभयतः ॥३०॥

30. (In each of these two sacrifices) a horse-chariot with four (horses) yoked on both the sides (is to be given as) a gift[1].

1. Cp. Lāṭyāśs IX. 4.13; JB II.103.

कांस्यकवचः ॥३१॥

31. (That horse-chariot should be) with armour of bronze on both the sides[1].

1. Cp. Lāṭyāśs IX. 4.14; JB II. 103.

शतार्हा अश्वाः ॥३२॥

32. The horses (which are yoked to the chariot should be each) worth a hundred (cows)[1].

1. Cp. Lāṭyāśs IX. 4.15; JB II. 103.

साग्निचित्यावग्नेस्तोमौ सर्वजिद्दीक्षौ ॥३३॥

33. The two Agni's Stoma (Praise of Agni) (-sacrifices)[1] (should be) endowed with the Fire-altar-building-rite (and) with Dīkṣā (-day)s, as in the Sarvajit (-sacrifice)[2].

1. For these cp. TMB XIX. 10.1-11, 11; Lāṭyāśs IX.4.18-19.
2. For this see XXII. 1.44f.

पूर्वः पक्ष्युत्तरो ज्योतिः ॥३४॥

34. The first is (also called) Pakṣī (Winged)[1] and the latter Jyotiḥ (Light)[2].

1. Cp. TMB XIX. 10.1. 2. Cp. TMB XIX. 11.1.

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XXII. 11.

धान्याचितानि चत्वारि-चत्वारि दक्षिणा ॥१॥

1. (In each of the two Agni's Stoma-sacrifices) four (carts) heaped with grains (are to be given as) gifts

पूर्वस्य षड्गवान्युत्तरस्य चतुर्गवाणि ॥२॥

2. (The carts) for the first (sacrifice) (should be yoked) with six oxen (and those) of the latter (sacrifice) with four oxen[1].

1. For Sūtras 1 and 2, cp. Lāṭyāśs IX. 4.19.

ऋषभगोसवौ ॥३॥

3. (Now) the Ṛṣabha and Gosava (-sacrifices)[1].

1. For these cp. TMB XIX. 12. 1-13. 10; JB II. 87 and 113; Lāṭyāśs IX. 4. 20-24.

पूर्वो राज्ञः ॥४॥

4. The first (viz. Ṛṣabha = Bull) (is to be performed) for a king[1].

1. Cp. TMB XIX. 12.3.

दक्षिण ऋषभसहस्रं द्वादशं वा शतम् ॥५॥

5. (In the Ṛṣabha - sacrifice) one thousand bulls or one hundred and twelve (bulls) (are to be given as) gifts[1].

1. Cp. Lāṭyāśs IX. 4.20.

उक्थ्यो गोसवोऽयुतदक्षिणः ॥६॥

6. The Gosava-sacrifice (is of) an Ukthya-(type)[1] with a myriad (*ayuta*) (of cows as) gifts[2].

1. Cp. JB II. 113.
2. TMB XIX. 13. 6; Lāṭyāśs IX. 4.23.

वैश्ययज्ञ इत्येके ॥७॥

7. According to some, (it is) a sacrifice for a Vaiśya (only).

सराजानो विशो यं पुरस्कुर्वीरन्त्स एतेन यजेत ॥८॥

8. He whom Vaiśyas alongwith the king, put forth (as the chief), should sacrifice with this (Gosava)[1].

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1. Cp. Lāṭyāśs IX. 4.22.

स्थण्डिलेऽभिषिच्यते ॥९॥

प्रतिदुहाहवनीयस्य दक्षिणतः ॥१०॥

9-10. He is besprinkled with fresh milk on a levelled ground (prepared for the domestic fire) (*sthaṇḍila*), towards the south of the Āhavanīya[1].

1. Cp. TMB XIX. 13.7-9.

स्थपतिरित्येनं ब्रूयुः ॥११॥

11. Others should call him Sthapati[1].

1. For this word see the note on XXII. 5.28.

वैश्यस्तोमदक्षिणालिङ्गो मरुत्स्तोमो गणयज्ञो भ्रातॄणां सखीनां वा ॥१२॥

12. The sacrifice named Marutstoma[1] (Praise of Maruts), is with the sacrificial gifts the characteristics of which are the same as in the Vaiśyastoma[2]. (Moreover, it is) a sacrifice of group of brothers or of friends[3].

1. For this sacrifice cp. TMB XIX. 14.1-8; Lāṭyāśs IX. 4. 25-27.
2. For details see XXII. 9.12-14; cp. Lāṭyāśs IX. 4.25; TMB XIX.14.3.

प्रजाकामपशुकामयोरैन्द्राग्नकुलायः कुलदक्षिणः ॥१३॥ द्वियज्ञो भ्रात्रोः सख्योर्वा ॥१४॥

13-14. The Aindrāgna Kulāya (sacrifice)[1] (is to be performed) for those who are desirous of progeny or of cattle, for it, herds (of cows are to be given as the sacrificial) gifts[2]; it is a sacrifice for two (at a time) – for two brothers or for two friends.

1. For this sacrifice cp. TMB XIX. 15. 1-3; JB II. 132-133; Lāṭyāśs IX. 4. 28-32;
2. Cp. Lāṭyāśs IX. 4.28.

इन्द्रस्तोमो राजयज्ञः ॥१५॥

सहस्रं दक्षिणा ॥१६॥ उक्थ्यः ॥१७॥

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15-17. The Indrastoma[1] (Indra's praise) (is to performed) for a king[2]; (in it) one thousand (cows are to be given as) sacrificial gifts[3] (and it is of an) Ukthya (type)[4].

1. For this sacrifice cp. TMB XIX. 16.1-7; JB II. 139-140; Lāṭyāśs IX. 4.29.
2. Cp. TMB XIX. 16.3.
3. Cp. Lāṭyāśs IX. 4.29.
4. Cp. TMB XIX. 16.1.

पुरोधाकामस्येन्द्राग्न्योस्तोमः ॥१८॥

18. The Indrāgnyos stoma (praise of Indra and Agni)[1] (sacrifice) (should be performed) for one who desires for chaplainship[2].

1. For this sacrifice cp. TMB XIX. 17. 1-8. Lāṭyāśs IX. 4. 30-32.
2. Cp. TMB XIX. 17.7.

राजपुरोहितयोर्वा सह यजमानयोः ॥१९॥

19. Or (it may be performed) for a king and a chaplain being sacrificers together[1].

1. Cp. TMB XIX. 17.4; Lāṭyāśs IX. 4.30.

पृथग्वा ॥२०॥

20. Or (for a king or a chaplain) separately[1].

1. Cp. Lāṭyāśs IX. 4.32.

दक्षिणा गायत्रीसम्पन्ना ब्राह्मणस्य॥२१॥

21. (If the sacrificer is) a Brāhmaṇa (then he should give cows as) sacrificial gifts amounting to the Gāyatrī (metre)[1].

1. i.e. 24. For the Gāyatrī-metre has 24 syllables. Cp. Lāṭyāśs IX. 4.31.

जगत्या राज्ञः ॥२२॥

22. (And if the sacrificer is) a king (then amounting to the Jagatī (metre)[1].

1. i.e. 48. For there are forty-eight syllables in the Jagatī-metre. Cp. Lāṭyāśs IX. 4.31.

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विघनौ पशुकामस्य ॥२३॥

23. The two Vighana (-sacrifices)[1] (are to be performed) for one who is desirous of cattle[2].

1. For these sacrifices cp. TMB XIX. 18. 1-19. 3; JB II. 141; Lāṭyāśs IX. 4. 33-35.
2. Cp. TMB XIX. 18.4; Lāṭyāśs IX. 4.33.

अभिचरतो वा ॥२४॥

24. Or for one practising sorcery[1].

1. Cp. Lāṭyāśs IX. 4.33.

बृहतीसम्पन्नाः पशुकामस्य ॥२५॥

25. (If the sacrificer is) desirous of cattle (then he should give cows) amounting to the Bṛhatī (metre)[1] as sacrificial gifts.

1. i.e. 36; for there are 36 syllables in the Bṛhatī-metre. Cp. Lāṭyāśs IX. 4.35.

अभिचरतः प्रज्ञाताः ॥२६॥

26. (And if the sacrificer) is practising sorcery then as is well-known[1].

1. i.e. as many cows as are given in the normal paradigmatic sacrifice, i.e. 112.

संदंशवज्रावभिचरतः ॥२७॥

27. The Saṁdaṁśa (Tongs) and Vajra (Thunderbolt) (-sacrifices)[1] (are to be performed) for one who is practising sorcery.

1. For these sacrifices cp. ṢaḍB III. 10. 1-10 and III.11. 1-8; Lāṭyāśs IX. 4. 37-40.

षोडशी वज्रः ॥२८॥

28. The Vajra (-Sacrifice is of) Ṣoḍaśin (-type)[1].

1. The Saṁdaṁśa is of Agniṣṭoma - type because nothing is mentioned (Cp. XXII. 1.2).

शुण्ठाधी लोहाकर्णी षोडशिनः सोमक्रयणी ॥२९॥

29. For the Ṣoḍaśin (-sacrifice) the cow with which

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Soma is purchased, should be small and with her ears hanging over the eyes[1].

1. Cp. e.g. Vaikhānasaśrautasūtra XVII. 2; Bhāradvājaśrautasūtra X. 14.19. The interpretation of this Sūtra in the Devayājñika's Paddhati, in the Saṁkṣiptasāra commentary and in the commentary of Vidyādhara is not correct.

अहर्गणेऽप्यविशेषात् ॥३०॥

30. On (any) group of days, (when the paradigme of a Ṣoḍaśin is followed, then also the same kind of cow is to be used for purchasing Soma) because there is no difference (as far as Ṣoḍaśin - paradigme is concerned).

विश्वजित्परिवासाश्च ॥३१॥

31. (On any other groups of days also the rules about) the "dwellings" as in the case of Viśvajit[1] (are valid)[2].

1. For details see XXII. 1.21ff.
2. This opinion is refuted in the next Sūtra.

न वा स्वसम्बन्धात् ॥३२॥

32. Or, rather, (the rules about dwelling in a similar manner as in the case of Viśvajit are) not (valid) for there is no connection with (giving of) one's all possessions (as it is in the case of Viśvajit).

एकराजमेव पूर्वेणाभिचरेत् ॥३३॥

33. By the earlier[1] (sacrifice), (the sacrificer) should practise sorcery against only a single king[2].

1. viz. Saṁdaṁśa.
2. and not against the whole population. Cp. Lāṭyāśs IX. 4.38.

जनपदं वज्रेण ॥३४॥

34. (The sacrificer should practise sorcery) against the whole population (of the enemy king) by means of the Vajra (sacrifice)[1].

1. Cp. Lāṭyāśs IX. 4.38.

व्यत्यासं वैनौ प्रयुञ्जीत ॥३५॥

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35. Or he may apply these two (sacrifices) reversely[1].

1. viz. the Vajra against the king and the Saṁdaṁśa against the population. Cp. Lāṭyāśs IX. 4.39.

शमित्वा स्तृत्वा वा ज्योतिष्टोमेन यजेत शान्त्यर्थेन ॥३६॥

36. Having pacified himself or having killed (the enemy) (the sacrificer) should sacrifice with the Jyotiṣṭoma aimed at peace[1].

1. Cp. Lāṭyāśs IX. 4.40.

Ahīna - sacrifices

XXIII. 1.

द्वादशोपसत्का अहीना मासापवर्गाः ॥१॥

1. (The sacrifices of) the Ahīna (-type) have twelve Upasad-days and end after a month[1].

1. Cp. Lāṭyāśs IX. 5. 1-2. The intended meaning of this Sūtra seems to be as follows. The performance of the sacrifices called Ahīnas (literally, lasting for many days) requires in all one month (= 30 days). In that month twelve days are the Upasad-days. For the remaining days see the next Sūtra.

दीक्षाः सुत्योपसच्छेषेण॥२॥

2. The Dīkṣā (-days) (are as many as) remain (out of the mumber of days) for the Soma-pressing and for the Upasads.

द्व्यहप्रभृतयो द्वादशाहपर्यन्ताः ॥३॥

3. The Ahīna (-sacrifices) (are those) beginning with two days upto twelve days[1].

1. Cp. Lāṭyāśs IX. 5.6. Those sacrifices which have Soma-pressing-days between two to twelve are called Ahīnas.

तत्राम्नानादतिरात्रांश्चैके ॥४॥

4. According to some the Atirātra (-sacrifice)s[1] (are also to be performed in accordance with the paradigme of

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the Ahīna-sacrifices) because (they are) mentioned there (among the Ahīnas).

1. viz. those mentioned in XXIII. 1.13-22. Really speaking they are all with one Soma-pressing day only. But still they are to be performed as Ahīnas. This means that the total performance of each of them will require thirty days (see Sūtras 1-2). Otherwise, if they are performed as one-day sacrifice only, the total number of days required for each of them is five only (i.e. one Dīkṣā-day, three Upasad - days, and one Soma-pressing day). But this Sūtra tells us that according to some, all those Atirātras should be performed according to the paradigme of the Ahīna-sacrifices. The reason given by them for this is that they are mentioned in the sacred texts in the context of Ahīna-sacrifices only (see for them TMB XX.1.1ff). Lāṭyāśs IX. 5.6 expressely mentions them to be of the Ahīna-nature.

दाशरात्रिकाण्यहानि द्व्यहादिष्वेकोच्चयेन तद्गुणदर्शनात् ॥५॥

5. There should be days of ten-day-type[1] in the sacrifices beginning with two-day- (sacrifices)–in each successive sacrifice one day is to be added[2]–because the characteristics of them (= ten-day-type-days) are noticed.

1. In a twelve-day-sacrifice the period between second to the eleventh is named as Daśarātra (a ten-day-period). The days in an Ahīna-sacrifice are modelled on the days in a Daśarātra.
2. Thus in a two-day-sacrifice, there should be one day from the Daśarātra-period in a three-day-sacrifice two days; in a four-day sacrifice three days and so on. In each next sacrifice one more day from the Daśarātra - period is to be taken.

सहस्रदक्षिणाः ॥६॥

6. (In every Ahīna-sacrifice) one thousand (cows are to be given as) gifts[1].

1. Cp. Lāṭyāśs IX. 5.6.

चतूरात्रादिष्वधिकम् ॥७॥

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7. In the sacrifices beginning with four-day-sacrifices, some (cows) in addition (to one thousand cows are to be given).

1. Cp. Lāṭyāśs IX. 5.7.

प्राकृतं वा प्रत्यहम् ॥८॥

8. Or, everyday the normal paradigmatic[1] (number of cows) (are to be given).

1. viz. one hundred and twelve.

पौण्डरीकेऽयुतम् ॥९॥

9. In the Pauṇḍarīka (-sacrifice) a myriad[1] (of cows is to be given as gifts).

1. Cp. Lāṭyāśs IX.5.10.

समविभक्ताः प्रत्यहं ददाति॥१०॥

10. Everyday, (the sacrificer gives the cows) dividing (their number) equally[1] (by the number of days)[2].

1. Thus in a two-day-sacrifice, he gives five hundred cows everyday, in a three-day-sacrifice three hundred and thirty three, etc.
2. Cp. Lāṭyāśs IX. 5.8.

अन्त्ये ऽहन्यधिकाः ॥११॥

11. The additional (i.e. cows remaining after dividing their total number equally by the number of the days) are to be given on the last day[1].

2. Cp. Lāṭyāśs IX. 5.9.

त्रयोदशातिरात्राः ॥१२॥

12. (There are) thirteen Atirātra[1] (over-night-sacrifice)s.

1. For these cp. TMB XX.1.1-10.1. The details of these sacrifices are given in the following Sūtras.

चत्वारोऽषोडशिकाः प्रथमाः॥१३॥

13. The first four (out of them) are devoid of the Ṣoḍaśin (-scoop).

प्रजातिकामस्य नवसप्तदशः ॥१४॥

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14. The Navasaptadaśa[1] (sacrifice with nine seventeen-versed stomas) (is to be performed) for one who is desirous of progeny[2].

1. For this sacrifice cp. TMB XX. 4.1-8.
2. Cp. TMB XX. 4.2.

ज्येष्ठस्य ज्यैष्ठिनेयस्य विषुवान् ॥१५॥

15. The Viṣuvat (-sacrifice) (is to be performed) for one who is the eldest son of an eldest wife (*jyeṣṭhineya*)[1]

1. For this sacrifice cp. TMB XX. 5. 1-5.
2. Cp. TMB XX. 5.2.

गौर्भ्रातृव्यवतः ॥१६॥

16. The Go[1] (Bull) (-sacrifice) (is to be performed) for one who has enemies[1].

1. For this sacrifice cp. TMB XX. 6. 1-2.
2. Cp. TMB XX. 6.1.

स्वर्गकामस्यायुरामयाविनो वा ॥१७॥

17. The Āyus[1] (Life) (-sacrifice) (is to be performed) for one who desires heaven[2] or who is diseased.

1. For this sacrifice cp. TMB XX. 7.1.
2. Cp. TMB XX. 7.1.

ज्योतिष्टोमविश्वजित्त्रिवृत्पञ्चदशसप्तदशैकविंशा यथासंख्यमृद्धिपशुब्रह्मवर्चसवीर्यान्नाद्यप्रतिष्ठाकामानाम् ॥१८॥

18. (The six sacrifices viz.) Jyotiṣṭoma[1], Viśvajit[2], Trivṛt,[3] Pañcadaśa, Saptadaśa and Ekaviṁśa are respectively for those who desire for prosperity[4], cattle[5], Brahman-splendour[6], valour, food and eatables, and firm foundation.

1. Cp. TMB XX. 1.1-6. 2. Cp. TMB XX. 9.1-2.
3. For the sacrifices Trivṛt etc. cp. TMB XX. 10.1.
4. Cp. TMB XX. 1.2. 5. Cp. TMB XX. 9.1.
6. For Brahman-splendour etc. Cp. TMB XX. 10.1.

अप्तोर्यामः प्र-प्रेव यस्मात्पशवो भ्रंशेरन् ॥१९॥

19. The Aptoryāma[1] (-sacrifice) (is) for him from whom the cattle slips away again and again.

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1. For this sacrifice cp. TMB XX. 3.1-5; JB II. 110-112; Lāṭyāśs IX. 5.12-24.

अभिजिद्भ्रातृव्यवतः ॥२०॥

20. The Abhijit[1] (-sacrifice) (is) for one who has enemies[1].

1. For this sacrifice cp. TMB XX. 8.1.
2. Cp. TMB XX. 8.1.

सर्वस्तोमो बुभूषतः ॥२१॥

21. The Sarvastoma[1] (-sacrifice) (is) for one who wants to prosper.[2]

1. For this sacrifice cp. TMB XX. 2.1-5.
2. Cp. TMB XX. 2.2.

यूपैकादशिनी चास्मिन् ॥२२॥

22. And in it there should be eleven sacrificial posts[1].

1. Cp. TMB XX. 2.4.

XXIII. 2.

द्व्यहास्त्रयः॥१॥

1. (There are) three two-day (-sacrifice)s.

अषोडशिकावतिरात्रा उत्तरयोः ॥२॥

2. In the two latter (sacrifices) (there should be two) Atirātra-days without the Ṣoḍaśin (-scoop).

आङ्गिरसचैत्ररथकापिवनाः ॥३॥

3. (These three two-day-sacrifices are) Āṅgirasa, Caitraratha, and Kāpivana[1].

1. For these sacrifices, cp. TMB XX. 11.1-13. 5; JB II. 235-240.

द्वितीयमुक्थ्यपूर्वमेके ॥४॥

4. Some (perform) the second (out of these three) with the first day of Ukthya-type[1].

1. Cp. TMB XX. 12.1; JB II. 238. The other alternative is to perform the first day as an Agniṣṭoma : cp. JB II. 239. The Kātyāśs seems to prefer this alternative.

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प्रथमेन यजेत यः पौण्यो हीन-इव स्यात् ॥५॥

5. He who being righteous, is left as it were, should perform the first (sacrifice viz. Āṅgirasa)[1].

1. Cp. TMB XX. 11.4.

द्वितीयेन प्रजाकामः ॥६॥

6. He who desires for progeny, (should perform) the second (viz. Caitraratha)[1].

1. Cp. TMB XX. 12.2-3; JB II. 238.

तृतीयेन स्वर्गकामः पशुकामो वा ॥७॥

7. He who desires for cattle, (should perform) the third (viz. Kāpivana).

त्र्यहाः पञ्च गर्गबैदच्छन्दोमान्तर्वसुपराकाः ॥८॥

8. (There are) five three-day (-sacrifices)[1] viz. Garga, Baida, Chandoma, Antarvasu and Parāka.

1. For these sacrifices cp. TMB XX. 14.1- XXI. 3.7; JB II. 241-265; Lāṭyāśs IX. 6.1-23.
2. For these four sacrifices cp. TMB XXI. 5.1-8.6; JB II. 276-278; 275; 279-280; Lāṭyāśs IX.7.8 (only for the Baida-sacrifice).

द्वितीये त्रिवृतोऽतिरात्राः सर्वे ॥९॥ राज्यकामस्य ॥१०॥

9-10. In the second (viz. Baida) (all the three Soma-days) should be of the Trivṛt Atirātra - type[1] and this sacrifice is for one who desires kingdom[2].

1. Cp. TMB XXI. 5.1. Lāṭyāśs IX.7.8. For Trivṛt Atirātra see XXIII. 1.18.
2. Cp. TMB XXI. 5.2.

अन्तर्वसुः पशुकामस्य ॥११॥

11. The Antarvasu (-sacrifice) (is) for one who desires for cattle.

पराकः स्वर्गकामस्य ॥१२॥

12. The Parāka (-sacrifice) (is) for one who desires for heaven.[1]

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1. Cp. TMB XXI. 8.2.

चतुरहाश्चत्वारः ॥१३॥ अत्रिचतुर्वीरजामदग्न्यवसिष्ठ-संसर्पविश्वामित्राः ॥१४॥

13-14. (There are) four four-day (-sacrifices)[1] viz. Atri, Caturvīra, Jāmadagnya, Vasiṣṭhasaṁsarpa and Viśvāmitra.

1. For these cp. TMB XXI. 9.1-12. 8; JB II. 281-289 (only the first three); Lāṭyāśs IX.12.1-9 (only the second and the third).

जामदग्न्यो विंशतिदीक्षः पुष्टिकामस्य ॥१५॥

15. For the Jāmadagnya-sacrifice (there are) twenty Dīkṣā (-days)[1] and (it is) for one who desires thriving (*puṣṭi*)[2].

1. Cp. Lāṭyāśs IX. 12.2.
2. Cp. TMB XXI. 10.5.

उपसदः पुरोडाशिन्यः ॥१६॥

16. The Upasad-days (in this sacrifice should be) with sacrificial breads[1].

1. Cp. TMB XXI.12.10; JB II. 287. Lāṭyāśs IX. 12.3. The Upasads consist of three libations of ghee offered twice a day to Agni, Soma, and Viṣṇu (see VIII.2.15ff).

अनूपसदं जुहोति ॥१७॥

17. (The Adhvaryu) offers them after the Upasad-offerings[1].

1. In the normal paradigme a libation of ghee is made after the performance of each Upasad-offering (cp. VIII.2.35). This libation is here substituted by the offering of sacrificial breads.

आज्यधर्मा स्थानापत्तेः ॥१८॥

18. The properties of ghee[1] (are to be applied here), because (the breads) take place (of ghee).

1. The special rites is connection with the ghee are straining, liquifying, scooping etc. They should be performed in case of the sacrificial breads also. For, the breads

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take place of the ghee here. This view is refuted in the next Sūtra.

औषधधर्मा वा द्रव्यसामान्यात् ॥१९॥

19. Or, rather, the properties in connection with (a product of) herbs[1] (should be applied because the substance is the same)[2].

1. A bread is a product of rice and thus of herb. The special rites in connection with a bread are e.g. pouring out of the rice, sprinkling water upon them, pounding etc. The same rites are to be performed in connection with these breads.
2. For the substance here is the same as the breads elsewhere. So all the rites connected with a bread elsewhere are to be performed here.

अनुहोमाश्च पुरोडाशाः ॥२०॥

20. And the sacrificial breads are to be offered after the libation (*homa*) (and not instead of the libation).

प्रत्युपसदमेकोच्चयेन कपालान्येककपालप्रभृतीनामाग्नेयाश्विन-वैष्णवसौम्यसावित्रधात्रमारुतबार्हस्पत्यमैत्रवारुणैन्द्रवैश्वदेवाः ॥२१॥

21. For every (offering of bread after every) Upasad, there are potsherds increasing by one in number. (The sacrificial breads are to be offered) to Agni, Aśvins, Viṣṇu, Soma, Savitṛ, Dhātṛ, Maruts, Bṛhaspati, Mitra, Varuṇa-Indra and Viśvedevas[1].

1. In this sacrifice there are twelve Upasad-days. On every day a sacrificial bread is offered respectively to Agni etc. These breads are to be prepared on one, two, three... twelve potsherds respectively. For this Sūtra cp. TMB XXI. 10.23.

XXIII. 3

तेषां होमः अग्ने वेर्होत्रं वेरध्वरमा पितरं वैश्वानरमवसे करिन्द्राय देवेभ्यो जुहुता हविः स्वाहा देवावश्विनौ मधुकशयाद्येमं यज्ञं यजमानाय मिमिक्षतमिन्द्राय देवेभ्यो जु० स्वाहा देव विष्ण

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उर्वद्यास्मिन्यज्ञे यजमानायाधि विक्रमस्वेन्द्राय देवेभ्यो जु० स्वाहा देव सोम रेतोधा अद्यास्मिन्यज्ञे यजमानायैधीन्द्राय देवेभ्यो जु० स्वाहा देव सवितः सुसावित्रमद्यास्मिन् यज्ञे यजमानायासुवस्वेन्द्राय० स्वाहा देव धातः सुधाताद्यास्मिन्यज्ञे यजमानायैधीन्द्राय० स्वाहा देवा ग्रावाणो मधुमतीमद्यास्मिन्यज्ञे यजमानाय वाचं वदतेन्द्राय० स्वाहा देव्यनुमतेऽन्वद्येमं यज्ञं यजमानाय मन्यस्वेन्द्राय० स्वाहा देव्यदिते स्वादित्यमद्यास्मिन्यज्ञे यजमानायासुवस्वेन्द्राय० स्वाहा देव्य आपो नंनम्यध्वमद्यास्मिन्यज्ञे यजमानायेन्द्राय० स्वाहा सदःसदः प्रजावानृभुर्जुषाण इन्द्राय० स्वाहा देव त्वष्टः सुरेतोधा अद्यास्मिन्यज्ञे यजमानायैधीन्द्राय देवेभ्यो जुहुता हविः स्वाहेति ॥१॥

1. The offerings of these (breads) are to be made respectively with the following formulae) : *agne verhotram...* (TMB XXI. 10.11-22)[1].

1. Cp. Lāṭyāśs IX. 12.5.

एतैः सुत्यान्ते द्वादशाहं यजते प्रतिलोममेकैकेन ॥२॥

2. At the end of the Soma-pressing (-days), (the Adhvaryu) should sacrifice with these for twelve days one by one in the reverse order[1].

1. Cp. TMB IX. 12.6.

XXIII. 4.

पञ्चाहास्त्रयः ॥१॥

1. There are three five-day (-sacrifices).

देवानां प्रथमः ॥२॥

2. The first (five-day-) sacrifice is of Gods[1].

1. For this sacrifice cp. TMB XXI. 13.1-10. It is called Abhyāsaṅgya there.

द्वितीयः पञ्चशारदीयः ॥३॥

3. The second (is called) Pañcaśāradīya.[1]

1. Literally "(a sacrifice) of five autumns". For this sacrifice cp. TMB XXI. 14. 1-21; JB II. 175-177; Lāṭyāśs IX. 12.10-14.

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तेन यक्ष्यमाणः पञ्च वर्षाण्याश्वयुजीशुक्लेषु चतुस्त्रिंशतं पशूनालभते मारुतान्।।४।।

वैश्यस्तोमदक्षिणालिङ्गान् ।।५।।

4-5. One who is going to sacrifice with these, should seize thirty-four animals for Maruts–having the same characteristics as of the gifts (= cows) given in the Vaiśyastoma (-sacrifice)[1],–dedicated to Maruts, for five years, in the bright half of the Āśvina (-month)[2].

1. For the details see XXII. 9. 12-13.
2. For this Sūtra cp. TMB XXI. 14.7-8; 13; JB II. 175-176; Lāṭyāśs IX. 12.10.

उक्ष्णो वत्सतरीर्वर्णानुपूर्वेण ।।६।।

6. He seizes bulls and female calves (every year) in the order of colours[1].

1. Thus in the first year, those with streak-spots, in the second with spots of butter colour, in the third the reddish ones, in the fourth the tawny coloured and in the fifth of variegated colour. For these colours, see XXII. 9.13.

अर्धा वत्सतर्यः ।।७।।

7. Half of the animals are female calves[1].

1. Thus out of thirty four, seventeen are female calves and seventeen are bulls.

पर्यग्निकृतानुत्सृजन्त्युक्ष्णो वत्सतरीभिः संस्थापयन्ति ।।८।।

8. They set free the bulls after fire is carried around them[1]. By means of the female calves, they complete the sacrifice[2].

1. Thus the bulls are not actually killed.
2. i.e. they kill them and make offerings of the female calves. Cp. TMB XXI. 14.7-8; Lāṭyāśs IX. 12.11.

एवं पञ्च वर्षाण्युक्ष्णो नियुञ्जन्ति ।।९।।

9. In this manner, they bind bulls (to the sacrificial posts) (and this goes on) for five years[1].

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1. The same bulls set free in the earlier year, are to be bound in the next.

षष्ठे सवनीया भवन्ति त्रयस्त्रयोऽन्वहमैन्द्रामारुताः ॥१०॥

10. In the sixth year (these bulls become animals) to be sacrificed on the Soma-pressing (-days) –three (bulls) everyday (for the first four days) to Indra and Maruts.

पञ्चोत्तमे ॥११॥

11. And five (bulls) on the last (viz. fifth day)[1].

1. For the Sūtras 10-11 cp. TMB XXI. 14.9-10.

यः कामयेत बहुः स्यामिति स एतेन यजेत ॥१२॥

12. He who desires, "I shall be many (by progeny)", he should sacrifice with these.

1. Cp. TMB XXI. 14.2.

पश्वापदि चरवः ॥१३॥

13. If there is any difficulty in connection with the animals (viz. bulls) (during the five years), (there should be) paps (to be offered as an expiation).

अपोनप्त्रियोऽप्सु मृते ॥१४॥

14. (If a bull is sunk) in water (and) dead, (then a pap) for Apāṁ napāt.

वायव्यः पलायिते ॥१५॥

15. (If a bull) runs away, (then a pap) for Vāyu.

बार्हस्पत्यः श्रवणकूटकाणश्चेत् ॥१६॥

16. (If a bull becomes) lame (*śravaṇa*), hornless or blind, (then a pap) for Bṛhaspati.

नैर्ऋतोऽवसन्ने ॥१७॥

17. (A pap) for Nirṛti (if a bull) is decayed[1].

1. For Sūtres 14-17 cp. TMB XXI. 14. 15-17.

पुरोडाशाः परे ॥१८॥

18. The latters (vix. those which follow) are sacri-

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ficial breads (to be offered to the respective deities in some other similar cases).

रुद्राभिमानेऽग्नये रुद्रवते ॥१९॥

19. (If bull is) coveted by Rudra, (then a sacrificial bread is to be offered) to Agni Rudravat.

संशीर्णश्चेदेककपालो भौमः ॥२०॥

20. (If a bull is) destroyed (by falling into a pit), (a sacrificial bread prepared) on one potsherd to Bhūmi (Earth).

प्रासहा हृतश्चेदिन्द्राय प्रसह्वने ॥२१॥

21. (If a bull) is carried away (by others) by force, (then a sacrificial bread) to Indra Prasahvan[1].

1. For Sūtras 19-21 cp. TMB XXI. 14.13-14; 16.

भोजनीयमृते प्राजापत्यो द्वादशकपालः ॥२२॥

22. (If a bull) is dead due to the food (indigestion) (then a sacrificial bread prepared) on twelve potsherds to Prajāpati[1].

1. Cp. TMB XXI. 14-19, where the reason is given differently. According to TMB a bread is to be offered to Prajāpati, "if a bull dies due to some other reason."

मृतं ब्राह्मणान्भोजयेत् ॥२३॥

23. (The sacrifice) should feed Brāhmaṇas with the dead bull.

अप्सु प्रासनम् निधानं वादुष्टत्वात् ॥२४॥

24. Or (that dead bull) may be thrown into water. Or, rather, it may be preserved (for feeding thereby the Brāhmaṇas) because it is not defected[1].

1. An offering-material when it is defected (due to having come into contact with things unworthy of sacrifice) is to be thrown into water (cp. XXV. 5.9). In the present context, the bull is not defected from the point of view of rules about eatableness of food. So there it will not be wrong if it is given to Brāhmaṇas for eating.

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अन्यत्रापि दोषसंयोगात् ॥२५॥

25. In (the rites) other (than the Pañcaśāradīya-sacrifice also, if there is any defect, in connection with the animal, the same expiations as described in Sūtras 14-22 in the respective cases should be performed), because of the connection of (the same) defects[1].

1. This view is refuted in the next Sūtra.

न प्रकरणात् ॥२६॥

26. No, because (these expiations are prescribed) in the context (of the Pañcaśāradīya - sacrifice and hence concern with them only).

1. The expiations mentioned in the Sūtras 14-22 are prescribed in the context of Pañcaśāradīya, and not in general. So even if in other animal-sacrifices, the animal is sunk in the water etc. the expiations mentioned here, are not to be performed.

व्रतवानुत्तमः ॥२७॥

27. The last (five-day-sacrifice is) Vratavān[1].

1. i.e. there is a Mahāvrata-day in it. For this sacrifice cp. TMB XXI. 15. 1-6, JB II.294.

ज्योतिर्गौर्महाव्रतं गौरायुः ॥२८॥

28. (The five days in this sacrifice are of the following type): Jyotir (Agniṣṭoma)[1], Go (-Ukthya)[2], Mahāvrata[3], Go (-Ukthya)[4] and Āyus (-Atirātra)[5].

1. See TMB XVI. 1.1ff.
2. See TMB XVI. 2.1ff.
3. See TMB XVI. 7.1ff.
4. See TMB XVI. 2.1ff.
5. See TMB XVI. 3.1ff.

अहीना व्रतवन्तः सर्वजिद्दीक्षाः ॥२९॥

29. For these Ahīna (i.e. of two to twelve days with Soma-pressings) (-sacrifices), consisting of a Mahāvrata-day, the consecration is similar to that for the Sarvajit (-sacrifice)[1].

1. For the consecration in this Sarvajit - sacrifice see XXII.1.44-45. Thus the Dīkṣā-period will be either one

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year plus four days or one year plus one day or one year or six months.

XXIII. 5.

षडहास्त्रय ऋतूनां प्रथमः ॥१॥

1. (There are) three six-day (-sacrifices). The first (six-day-sacrifice) is of Seasons.

1. For this sacrifice see TMB XXIII. 1.1-4.

द्वितीये बृहद्रथन्तरपृष्ठः पञ्चाहः पृष्ठ्यावलम्बाख्यः ॥२॥

2. In the second (six-day-sacrifice)[1] the first five-days are with Bṛhad and Rathantara as the Pṛṣṭhas (and this rite is called) Pṛṣṭhyāvalamba.[2]

1. For this sacrifice See TMB XXII. 3. 1-7, Lāṭyāśs IX. 12.15.
2. i.e. which depends upon Pṛṣṭhas.

तृतीये त्रिभ्यस्त्रिकद्रुकाः ॥३॥

3. In the third (six-day-sacrifice)[1], after the first three (Pārṣṭhika-days), there should be three Trikadruka[2] (days viz. Jyotiḥ, Go, and Āyuḥ).

1. For this sacrifice cp. TMB XXII. 2.1-4.
2. For the explanation of this word see XXIV. 1.9.

सप्त सप्ताहाः चत्वारो व्रतोत्तमाः प्रथमाः ॥४॥

4. There are seven seven-day-sacrifices. The first four[1] out of them are *with* the Mahāvrata (-day) as the last (one).

1. For these sacrifices cp. TMB XXII. 4. 1-7, 8; JB II. 301-302; 309; 308.

तृतीयः पशुकामस्य ॥५॥

5. The third (seven-day-sacrifice) (is) for him who desires cattle.

1. Cp.TMB XXII.6.2.

इन्द्रस्य पञ्चमः ॥६॥

6. The fifth (seven-day-sacrifice) (is) of Indra[1].

1. For this sacrifice cp. TMB XXII. 8.1-5.

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द्वितीयप्रभृति षडेकाहाः ॥७॥

7. Beginning with the second (day) there are six one-day (-sacrifices) (everyday) respectively.

सर्वस्तोम उत्तमः ॥८॥

8. The last (day) is with all the Stomas[1].

1. For Sūtras 9 and 10 cp. TMB XXII. 8.1. The seven days are the following ones : Jyotiṣṭoma Agniṣṭoma, Go (Ukthya), Āyus (Ukthya), Abhijit (Agniṣṭoma), Sarvajit (Agniṣṭoma) and Atirātra with all the Stomas.

जनकसप्तरात्रः चतुर्भ्यो विश्वजिन्महाव्रतम् ॥९॥

9. (The sixth seven-day-sacrifice is) the Janaka-seven-day-(sacrifice)[1]. After the first four (Pārṣṭhika-days), (there should be) the Viśvajit (-day) and the Mahāvrata (-day).

1. For this sacrifice cp. TMB XXII. 9.1-6.

उत्तमे षडहो बृहद्रथन्तरपृष्ठः पृष्ठ्यस्तोमाख्यः ॥१०॥

10. In the last (seven-day-sacrifice)[1], (there should be a six-day-rite) called Pṛṣṭhyaṣṭoma, with Bṛhat and Rathantara as the Pṛṣṭhas[2].

1. For this sacrifice cp. TMB XXII. 10.1-4.
2. Cp. TMB XXII. 10.1.

विश्वजित्पशुकामस्य ॥११॥

11. The seventh day is Viśvajtt (Atirātra)[1] (and this sacrifice is) for one who desires cattle[2].

1. Cp. TMB XVI. 10.1.
2. Cp. TMB XVI. 10.2.

अष्टाहे षडहान्महाव्रतम् ॥१२॥

12. In an eight-day (-sacrifice) (there should be) a Mahāvrata (-day) after the Pṛṣṭhya Ṣaḍaha (i.e. six-day rite with Pṛṣṭhyasāmans)[1].

1. For this sacrifice, cp. TMB XXII. 11. 1-7. The eighth day is Jyotiṣṭoma Atirātra (cp. TMB XXII. 11.1).

नवरात्रे त्रिकद्रुकाः ॥१३॥

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13. In (the first) nine-day (-sacrifice) (there are Trikadruka (days) (after the Pṛṣṭhya six-day-rite).

1. viz. Jyotiḥ, Gauḥ and Āyūḥ. For this sacrifice cp. TMB XXII. 12.1-5.

द्वितीयं त्रिकद्रुकेभ्यः पृष्ठ्यावलम्बः ॥१४॥

14. (In) the second (nine-day-sacrifice)[1] (there is) a Pṛṣṭhyāvalamba (five-day-rite) after the Trikadruka-days[2].

1. For this sacrifice cp. TMB XXII. 13.1-4.
2. The ninth day is a Viśvajit Atirātra (cp. TMB XXII. 13.1).

दशरात्राश्चत्वारः ॥१५॥

15. (There are four) ten-day-sacrifices.

प्रथमस्त्रिककुप् ॥१६॥

16. The first (ten-day-sacrifice) (is called) (Trikakubh)[1].

1. For this sacrifice cp. TMB XXII. 14.1-7; JB II. 327-331 (JB calls it Mahātrikakubh).

उक्थ्योऽग्निष्टोमपक्षस्त्रिरावृतः ॥१७॥

17. (In this ten-day-sacrifice), there is an Ukthya-day thrice (performed) with two Agniṣṭoma (-days) as its wings (each time)[1].

1. cp. TMB XXII.14.1. Thus there are following types of days:- Nine-versed Agniṣṭoma, fifteen-versed Ukthya, Nine-versed Agniṣṭoma, Seventeen-versed Agniṣṭoma, twenty-one-versed Ukthya, seventeen-versed Agniṣṭoma, twenty-seven-versed Agniṣṭoma, thirtythree-versed Ukthya, twenty-seven-versed Agniṣṭoma, The last day viz. the tenth day is a Viśvajit Atirātra.

प्रतिष्ठाकामस्य ॥१८॥

18. (It is) for one who desires firm foundation.

कौसुरुबिन्दः ॥१९॥

19. (The second ten-day-sacrifice is called) Kausurubinda[1].

1. For this sacrifice cp. TMB XXII. 15. 1-11, JB II 332-333.

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अग्निष्टोमास्त्रिवृतस्त्रयः ॥२०॥

20. (There are in this sacrifice) three nine-versed Agniṣṭoma (-days).

पञ्चदशाश्चोक्थ्याः ॥२१॥

21. (And then three) fifteen-versed Ukthya (days).

सप्तदशाश्च ॥२१॥

22. (And then three) seventeen-versed Ukthya (-days).

एकविंशोऽतिरात्रः ॥२३॥

23. (And then the tenth day as) a twenty-one-versed Atirātra[1].

1. For Sūtras 20-23, cp. TMB XXII.15.1; JB II. 332.

पूर्दशरात्रोऽभिचर्यमाणस्य ॥२४॥

24. (The third ten-day-sacrifice called) Pur (Fortress)[1], (is) for one against whom sorcery is being practised[2].

1. For this sacrifice cp. TMB XXII. 17.1-3.

उक्थ्योऽग्निष्टोमपक्षः ॥२५॥

गोपक्षोऽभिजित् ॥२६॥

25. (In this sacrifice there is) an Ukthya (-day) with (two) Agniṣṭoma (-days) as its wings.

आयुर्विश्वजित्पक्षः ॥२७॥

27. (Then there is) an Abhijit (-day) with (two) Go (days) as its wings[1].

1. For Sūtras 25-27, cp. TMB XXII.17.1. The last viz. the tenth day is an Atirātra (day) with all the Stomas.

छन्दोमदशाहः पशुकामस्य ॥२८॥

28. (The fourth ten-day-sacrifice called Chandoma-daśāha (i.e. a ten-day-sacrifice with the Chandoma-days)[2]. (is) for one who desires cattle[3].

1. For this sacrifice cp. TMB XXII. 16.1-4.
2. the 7th, 8th, and 9th days in a ten-day-rite forming a

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part of the twelve-day-sacrifice are called Chandoma-days. In a twelve-day-sacrifice, the ten-day-rite begins from the second day. For these days see XII. 3.19.

3. Cp. TMB XXII. 16.1.

पृष्ठ्यावलम्बाच्चत्वारश्छन्दोमाः ॥२९॥

29. (In this sacrifice, there are) four Chandoma-days, after (the five days of) Pṛṣṭhyāvalamba[1].

1. For this word, cp. XXIII.5.3. The tenth day in this sacrifice is a Viśvajit Atirātra.

पौण्डरीकः सर्वर्द्धिकामस्य ॥३०॥

30. The Pauṇḍarīka (-sacrifice)[1] (is) for one who desires all prosperities.

1. This sacrifice has eleven Soma-pressing-days. For this sacrifice see TMB XXII. 18.1-8.
2. Cp. TMB XXII. 18.8.

दशरात्रोऽसत्त्रोत्थानः ॥३१॥

31. There is a ten-day-rite[1] without the rising out of the session[2].

1. The ten-day-rite is a part of the Dvādaśāha-sacrifice. It consists of six Pṛṣṭhya-days, three Chandoma-days and one Agniṣṭoma-day (cp. XII. 3.1; 19; 20). It takes place between the second and the eleventh day of the Dvādaśāha.
2. For "the rising out of a session" cp. XII. 4.8-30 (see also TMB IV. 8. 10ff). In the Pauṇḍarīka-sacrifice the first ten days are the same as the ten days in the Dvadaśāha- sacrifice. Only rites connected with the "rising out of the session" are not be performed at the end of the tenth day.

विश्वजिदतिरात्रः ॥३२॥

32. (The eleventh day is) a Viśvajit Atirātra[1].

1. Cp. TMB XXII. 18.1.

तुल्यमाध्वर्यवमतिरात्रेषु विश्वजिद्वर्जम् ॥३३॥

33. In all the Atirātra (-rites) (forming a part of the Ahīna[1]-sacrifices) the duties of the Adhvaryu are the same except in the Viśvajit (Atirātra).

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1. A sacrifice comprising two to twelve Soma-pressing-days.

यथोक्तमुत्तमः ॥३४॥

34. The last (Ahīna-sacrifice viz. Dvādaśāha of the Ahīna-type, consists of the same type of days) as are (already) said[1].

1. See for details XII.1.1-6.33. The main difference between a Sattra (session) and an Ahīna is that for a Sattra, there are many sacrificers and that there is no difference as priests and the sacrificer. All are the sacrificers. (see XII.1.7) For an Ahīna-sacrifice, there is only one sacrificer. Another technical difference is that in a Sattra both the first and the last days are of Atirātra-type and in an Ahīna-sacrifice only the last day is an Atirātra (see XII.1.6).

Sacrificial Sessions (Sattras)

XXIV. 1.

द्वादशरात्रादीनि रात्रिसत्त्राणि ॥१॥

1. The sacrifices beginning with the sacrifice of twelve nights are called Rātri-sattras.

एकोच्चयेन चत्वारिंशदन्तानि ॥२॥

2. They are upto forty (nights) (each) increasing by one night[1].

1. Thus in these sacrificial sessions, there are twelve, thirteen, fourteen... or forty Soma-pressing-days. The word night (*rātri*), here stands for a day in general (including day and night).

यथोपदेशमहानि ॥३॥

3. The days (in these sacrifices are to be celebrated) according to the prescriptions.

अपूर्यमाणे दशरात्रः परः ॥४॥

4. When (a sacrificial session is remaining) incomplete, then the ten-day-rite[1] (is to be performed) afterwards.

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1. The ten-day-rite which forms a part of the regular Dvādaśāha-sacrifice is to be performed at the end before the Udayanīya-Atirātra. For details of the Ten-days-rite see XII. 3.1-20.

प्रकृतिविहितेषु महाव्रतं दशरात्रादुत्तरमेकाहार्थे ॥५॥

5. In (the sacrificial sessions which are to be performed) as prescribed by the normal paradigme[1] there should be a Mahāvrata-day after the ten-day (-rite) for one day (i.e. if only one day is remaining).

1. For these see XXIV.2.1. The word *prakṛtivihitāni* signifies those rites in which the arrangement of days is made in accordance with the rules mentioned in Sūtras XXIV. 1.4-13.

पुरस्तादन्यत् ॥६॥

6. Any other (day to be added in the sacrificial sessions prescribed to be performed according to the normal paradigme, is to be added) before (the ten-day-rite).

षडहार्थेऽभिप्लवः ॥७॥

7. For the sake of six-day-(rite), the Abhiplava-Ṣaḍaha[1] (should be performed).

1. For this cp. XIII. 2.1. In a six-day-rite called Abhiplava, the first and sixth days are of Agniṣṭoma-type and the remaining four days are of Ukthya-type.

तस्यादितः पञ्च पञ्चाहार्थे ॥८॥

8. For the sake of five-day (-rite) the first five (days) of it (viz. Ahiplava-ṣaḍaha) (should be performed).

त्र्यहार्थे ज्योतिर्गौरायुरिति त्रिकद्रुकाः ॥९॥

9. For the sake of three-day (-rite) the days called Trikadruka viz. Jyotiḥ, Gauḥ and Āyuḥ (should be performed).

व्रतं च यथोक्तं चतुरहार्थे ॥१०॥

10. For the sake of four days, (the three Trikadruka-days) and the Mahāvrata-day as described[1], (should be performed).

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1. Thus the Trikadruka-days should precede the ten-day-rite (see Sūtra 6 above) and the Mahāvrata-day should succeed the ten-day-rite as described in the Sūtra 5 above.

गोआयुषी द्व्यहार्थे ॥११॥

11. For the sake of two-days, Go and Āyus (days) (should be performed).

अतिरात्रान्तरमावापस्थानम् ॥१२॥

12. The place of insertion of any days is between the Atirātra-days[1].

1. A sacrificial session begins with an Atirātra-day and ends also with an Atirātra-day (cp. XII.1.6). Whatever insertions of days are to be made, are to be made in between those.

आवापसमवेतानामल्पमल्पं पूर्वम् ॥१३॥

13. Amoing the (rites) accompanied by insertions, the smaller and smaller (should be) the first[1].

1. Thus if an Abhiplava-six-day-rite and a five-day-rite are to be inserted, then the five-day-rite should be inserted first and then the six-day-rite.

द्वे त्रयोदशरात्रे पृष्ठ्यात्सर्वस्तोमोऽतिरात्रः ॥१४॥

14. (There are) two thirteen-day (-sacrificial sessions) (and in the first out of them[1] there is) a Sarvastoma Atiratra (-rite) after the Pṛṣṭhya (-six-day-rite)[2].

1. For this sacrifice cp. TMB XXIII. 1.1-5; Lāṭyāśs X.3. 12-19.
2. Thus the days in this sacrifice are of the following type: Prāyaṇīya, Atirātra, Pṛṣṭhya-six-day-rite; Sarvastoma Atirātra, four Chandoma-days; The Udayanīya Atirātra.

प्रकृतिविहितं द्वितीयम् ॥१५॥

15. The second (thirteen-day-sacrificial session) is as prescribed by the normal paradigme (*prakṛtivihita*)[1].

1. For this term, see XXIV. 2.1. In XXIV. 1.5, it is said that in those sacrificial sessions which are to be per-

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formed as prescribed by the normal paradigme, there should be a Mahāvrata-day after the ten-day-rite. In accordance to that rule, in this sacrificial session, there should be days of the following type: Atirātra; the ten-day-rite (which is a part of the Dvādaśāha-sacrifice); Mahāvrata-rite (which is a part of the Dvādaśāha-sacrifice); Mahāvrata-day; Atirātra. For this sacrificial session cp. TMB XXIII. 2.14-4.

सम्भार्यं तृतीयम् ॥१६॥

16. The third (thirteen-day-sacrificial session) is to be "filled" (i.e. its days are to be arranged) (in the following way).

प्रायणीयाच्चतुर्विंशमहरभिजित्त्रयः स्वरसामानो विषुवांस्त्रयः स्वरसामानो विश्वजिद्व्रतमुदयनीयोऽतिरात्रः ॥१७॥

17. (Thus in this session[1], after the Prāyaṇīya (first day) there is a day with twenty-four (-versed stoma), then an Abhijit-day, then three Svarasāman-days, then a Viśvajit-day, then three Svarasāman-days, then a Viśvajit-day and then the Udayanīya Atirātra-day.

1. For this session, cp. ṢaḍB III.12.1-5.

चतुर्दशरात्राणि त्रीणि ॥१८॥

18. (There are) three fourteen-day (-sacrificial-sessions).

द्वौ पृष्ठ्यौ ॥१९॥

19. (In the first fourteen-day-sacrificial-session[1] there are) two Pṛṣṭhya (-six-day-rites) (in between the Prāyaṇīya and Udayanīya Atirātra-days).

1. For this session, cp. TMB XXIII. 3.1-9.

प्रतिलोमः परः ॥२०॥

20. The latter (Pṛṣṭhya-rite) is reverse[1].

1. In the first Pṛṣṭhya-six-day-rite following six Stomas are used respectively: nine-versed, fifteen-versed, seventeen-versed, twenty-one-versed, twenty-seven-versed and

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thirty-three-versed. In the second six-day-rite the reverse order of these Stomas is to be followed.

मध्यमे त्रिकद्रुकाः पृष्ठ्यमभितः ॥२१॥

21. In the middle (i.e. second) (fourteen-day-sacrificial session)[1] (there should be) the Trikadruka (-days) around the Pṛṣṭhya (-six-day-rite).

1. For this session cp. TMB XXIII. 4.1-7. The three Trikadruka-days are Jyotiḥ, Gauḥ, Āyuḥ (see XXIV. 1.9).

प्रतिलोमाः परे ॥२२॥

22. The latter (Trikadruka-days should be) reversed[1].

1. Thus Āyuḥ, Gauḥ and Jyotiḥ. The fourteen days in this session, then, will be as follows:- Prāyaṇīya Atirātra, Jyotiḥ, Gauḥ, Āyuḥ, Pṛṣṭhya-six-day rite, Āyuḥ, Gauḥ, Jyotiḥ (cp. TMB XXIII. 4.1).

विवाहोदकतल्पसंशयितानामेतत् ॥२३॥

23. This (sacrificial session is) for those[1] regarding whom there are doubts (about their worthiness for) marriage, water[2] and bedding[3].

1. Cp. TMB XXIII. 4.2. The word water indicates worthiness of accepting water form. The word bedding creates difficulty because it seems to imply the same meaning as marriage. Perhaps the word bedding indicates "lodging".

प्रकृतिविहितं तृतीयम् ॥२४॥

24. The third (fourteen-day-sacrificial-session is) as prescribed by the normal paradigme (*prakṛtivihita*)[1].

1. Thus the days in it are of following type: Prāyaṇīya, Gauḥ, Āyus, ten-day-rite, and Udayanīya. For this sesson cp. TMB XXIII. 5.1-4.

पञ्चदशरात्राणि चत्वारि ॥२५॥

25. There are four fifteen-day (-sacrificial sessions).

उत्तरे प्रकृतिविहिते ॥२६॥

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26. The latter two[1] (are as prescribed in the normal paradigme).

1. For these cp. TMB XXIII. 8.1-9.

चतुर्दशरात्राभ्यां पूर्वे व्याख्याते ॥२७॥

27. The first two[1] are explained by the (first) two fourteen-day (-sacrificial sessions) (respectively).

1. For these cp. TMB XXIII. 6.1-7.6.

पृष्ठ्ययोर्मध्ये महाव्रतम् ॥२८॥

28. (In the first fifteen-day-sacrificial session there should be) the Mahāvrata-day in between the two Pṛṣṭhya (-six-day-rites)[1].

1. Thus in this session the days are of following type: Prāyaṇīya, Pṛṣṭhya-six-day-rite, Mahāvrata, Pṛṣṭhya-six-day-rite (in the reverse order) and Udayanīya.

अतिरात्रादग्निष्टुद्द्वितीयस्य ॥२९॥

29. After the Prāyaṇīya Atirātra of the second (fifteen-day-sacrificial session) (there should be) an Agniṣṭut (day)[1].

1. For the details of this day see TMB XVII. 5.1-7. In the second fifteen-day-sacrificial-session, there are following types of days:- Prayaṇīya, Agniṣṭut, Jyotiḥ, Gauḥ, Āyuḥ, Pṛṣṭhya-six-day-rite, Āyuḥ. Gauḥ, Jyotiḥ, Udayanīya.

स प्रायणीयस्तृतीयस्य॥३०॥

30. The same (day viz. Agniṣṭut should be) the Prāyaṇīya-day of the third (fifteen-day-sacrificial-session)[1].

1. Thus the days of this session should be of the following types : Trivṛd Agniṣṭut (Agniṣṭoma), Jyotiḥ, Gauḥ, Āyuḥ, ten-day-rite, Udayanīya. The days in the fourth fifteen-day-sacrificial-session are: Prāyaṇiīya Atirātra, Jyotiḥ, Gauḥ, Āyuḥ, Ten-day-rite and Udayanīya Atirātra.

XXIV .2.

प्रकृतिविहितानि प्राग्विंशतिरात्रात् ॥१॥

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1. (The further sacrificial-sessions) (upto the twenty-day-sacrificial sessions)[1] (are to be performed as prescribed by the normal paradigme (*prakṛtivihita*).

1. i.e. the sessions beginning with the sixteen-day-sacrificial-session upto the twenty-day-sacrificial-session (excluding it).
2. i.e. the days in these sessions are to be arranged according to the rules given in XXIV. 1.4-13. Thus in the sixteen-day-sacrificial-session the days are of the following types:-Prāyaṇīya, Jyotiḥ, Gauḥ, Āyuḥ ten-day-rite, Mahāvrata, Udayanīya (cp. TMB XXIII. 10.1-3). In the seventeen-day-sacrificial-session : Prāyaṇīya, five days of the Abhiplava-six-day-rite, ten-day-rite, Udayanīya (Cp. TMB XXIII. 11.1-5). In the eighteen-day-sacrificial session : Prāyaṇīya, Abhiplava-six-day-rite, ten-day-rite, Udayanīya (cp. TMB XXIII. 12.1-5). In the nineteen-day-sacrificial-session Prāyaṇīya, Abhiplava-six-day-rite, ten-day-rite, Mahāvrata-day, Udayanīya (cp. TMB XXIII. 13.1-5).

विंशतिरात्रेऽभिप्लवोभिजिद्विश्वजितौ च ॥२॥

2. In the twenty-day (-sacrificial-session)[1], (there is) the Abhiplava-six-day-rite and Abhijit and Viśvajit (days).[2]

1. For this session cp. TMB XXIII. 14.1-7.
2. For these cp. TMB XVI. 4 and 5. The days in this session are of following type: Prāyaṇīya, Abhiplava-six-day-rite, Abhijit, Viśvajit, ten-day-rite, and Udayanīya.

एकविंशतिरात्रयोरतिरात्रावषोडशिकौ ॥३॥

3. In both of the twenty-one-day-sacrificial-sessions, the Atirātra-days (in the beginning and in the end, should be) without the Ṣoḍaśin (scoop).

अभिप्लवास्त्रयः प्रथमादतिरात्रः ॥४॥

4. (In the first twenty-one-day-sacrificial-session) (there should be) three Abhiplava (-six-day-rites) and after the first (of these, there should be) an Atiratra (-day).

1. For this session, cp. TMB XXIII. 15.1-7. The days in this session are of the following type: Prāyaṇīya without

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Ṣoḍaśin, Abhiplava-six-day-rite, Atirātra with Ṣoḍaśin, two Abhiplava-six-day-rites, Udayanīya without Ṣoḍsin.

निदाघे द्वितीयं ब्रह्मवर्चसकामानाम् ॥५॥

5. The second (twenty-day-sacrificial session)[1] (is to be performed) in summer, (and it is) for those who desire for brahman-splendour.

1. For this session cp. TMB XXIII. 16. 1-12, JB II. 342.

त्रयस्त्रयः स्वरसामानो विषुवन्तमभितः पृष्ठ्यौ च ॥६॥

6. (There are, in the second twenty-one-day-sacrificial-session) three Svarasāman-days[1] and Pṛṣṭhya-six-day-rites to each side of the Viṣuvat (central) day[2].

1. The Svara-sāman-days are those on which the Sāmans called Svara are sung at the time of the Ārbhava-laud.
2. For this day see XIII. 2.7ff; TMB IV. 6.7ff.

उत्तरः प्रतिलोमः ॥७॥

7. The latter (Pṛṣṭhya-six-day-rite should be) reverse[1].

1. See the note on XXIV. 1.20. Thus the days in this session are of the following types :- Prāyaṇīya, Pṛṣṭhya, six-day-rite, three Svara-sāman-days, Viṣuvat-day, the three Svara-sāman-days, the Pṛṣṭhya six-day-rite in the reverse order, Udayanīya.

मानव्यः सामिधेन्यः ॥८॥

8. On the Viṣuvat-day, the kindling verses (*sāmidhenī*) (should be those seen) by Manu[1].

1. Cp. TMB XXIII. 16.6. The verses seen by Manu to be used here are MS IV. 11.2 or TS I. 8.22.1 m, n.

सौमापौष्ण उपालम्भ्यः ॥९॥

9. (On the Viṣuvat-day, an animal) dedicated to Soma and Pūṣan, is to be seized near[1] (the animals to be seized according to the normal paradigme)[2].

1. Cp. TMB XXIII. 16.4.
2. i.e. near the animal dedicated to Sūrya (cp. XXIII.2.11).

प्रकृतिविहितान्या द्वात्रिंशद्रात्रात् ॥१०॥

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10. (The further sacrificial sessions) upto the thirty two days (-sacrificial sessions) (inclusive) (are to be performed) as prescribed by the normal paradigme (*prakṛtivihita*)[1].

1. i.e. the days in the sessions begnning with the twenty-two-day-session upto the thirty-two-day-session (inclusive) are to be arranged in accordance with the rules prescribed in XXIV. 1.4-23.

द्वाविंशतिरात्रमन्नाद्यकामानाम् ॥११॥

11. The twenty-two-day (-sacrificial session[1] is to be performed) for those who desire food and eatables.[2]

1. For this session cp. TMB. XXIII.17.1-2. The days in this session are of following type: Prāyaṇīya, three Trikadruka days (Jyotiḥ, Gauḥ, Āyuḥ) the Abhiplava-six-day-rite, the ten-day-rite, Mahāvrata-day, Udayanīya.
2. cp. TMB XXIII. 17.1.

त्रयोविंशतिरात्रं प्रतिष्ठाकामानाम् ॥१२॥

12. The twenty-three-day (-sacrificial session[1] is to be performed) for those who desire firm foundation[2].

1. For this session cp. TMB XXIII. 18.1-4. The days in this session are of the following type: Prāyaṇīya, a five-day-period (out of the Abhiplava-six-day-rite), Abhiplava-six-day-rite, ten-day-rite, Udayanīya.
2. Cp. TMB XXIII.18.1.

पूर्वं चतुर्विंशतिरात्रं प्रजाकामानां पशुकामानां वा ॥१३॥

13. The first twenty-four-day (-sacrificial session is)[1] for those who desire progeny or for those who desire cattle[2].

1. For this session cp. TMB XXIII. 20.1-4. The days in this session are of the following type: Prāyaṇīya, two Abhiplava-six-day-rites, the ten-day-rite, Udayanīya.
2. Cp. TMB XIII. 20.1.

द्वितीयं संसदः ॥१४॥

14. The second (twenty-four-day-sacrificial - session is) of Saṁsads (i.e. of those who sit together in heaven viz. Gods)[1].

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1. Cp. TMB XXIII. 20.2.

अषोडशिकावतिरात्रौ ॥१५॥

15. The two Atirātra-days[1] should be without the Ṣoḍaśin-scoop.

1. viz. the Prāyaṇīya and the Udayanīya days.

विशालः ॥१६॥

16. (The other days described in the next Sūtra are called) Viśāla (Big) (group).

पार्ष्ठिकानि त्रीण्युत्तराणि प्रतिलोमानुलोमानि ॥१७॥

17. (There are) the three latter days of Pṛṣṭhya-six-day-rite in the reverse and regular order[1].

1. Thus first the sixth, fifth and fourth days and then the fourth, fifth and sixth days of the Pṛṣṭhya-six-day-rite.

तमभितोऽग्निष्टोमावनिरुक्तौ ॥१८॥

18. To each side of it (viz. Viśāla i.e. the days mentioned in the nineteenth Sūtra) there should be unexpressed (*anirukta*)[1] Agniṣṭoma - days.

1. without clear mention of the deity.

पृष्ठ्यस्तोमौ च ॥१९॥

19. And (to each side of these) (there should be two Pṛṣṭhya-Stomas)[1] (viz. six-day-rites with Pṛṣṭhya-sāmans).

1. For the Pṛṣṭhya-stoma-rite cp. XXIII.5.10.

उत्तरः प्रतिलोमः ॥२०॥

20. The latter (of these two Pṛṣṭhya-stomas) (should be in) the reverse (order)[1].

1. i.e. the sixth day should be the first, the fifth the second and so on.

तस्मादग्निष्टोमावनिरुक्तौ ॥२१॥

21. After that (viz. the reverse Pṛṣṭhya-stoma-rite) (there should be) two unexpressed Agniṣṭoma-days[1].

1. Thus the days in this twenty-four-day-sacrificial session will be of the following type: Prāyaṇīya, Pṛṣṭhya-stoma-

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six-day-rite, unexpressed Agniṣṭoma, the fourth, fifth and sixth days of the Pṛṣṭhya-six-day-rite, the sixth, fifth and fourth days of the same, unexpressed Agniṣṭoma, Pṛṣṭhyastoma-six-day-rite in the reverse order, two unexpressed Agniṣṭomas, Udayanīya.

पञ्चविंशतिरात्रमन्नाद्यकामानां षड्विंशतिरात्रं प्रतिष्ठाकामानां सप्तविंशतिरात्रमृद्धिकामानाम् अष्टाविंशतिरात्रं प्रजाकामानां पशुकामानां वा ॥२२॥

22. The twenty-five-day (-sacrificial session)[1] (should be performed) for those who desire food and eatables; the twenty-six day (-sacrificial session)[2] for those who desire firm foundation, the twenty-seven-day (-sacrificial session)[3] for those who desire propserity, the twenty-eight-day (-sacrificial session)[4] for those who desire progeny or for those who desire cattle.

1. For this cp. TMB XXIII. 21. 1-3. In this session, there are days of the following type: Prāyaṇīya, two Abhiplava-six-day-rites, ten-day-rite, Mahāvrata-day, Udayanīya.
2. Cp. TMB XXIII 22.1-7. In this session the days are of following type: Prāyaṇīya, Gauḥ, Āyuḥ, two Abhiplava-six-day-rites, ten-day-rite, Udayanīya.
3. Cp. TMB XXIII. 23.1-3. In this session the days are of following type: Prāyaṇīya, three Trikadruka-days, two Abhiplava-six-day-rites, ten-day-rite, Udayanīya.
4. Cp. TMB XXIII. 24.1. In this session the days are of following type: the same days as in the twenty-seven-day-sacrificial-session with the addition of the Mahāvrata-day after the ten-day-rite.

   Kātyaśs does not mention the twenty-nine-day, thirty-day and thirty-one-day sacrificial sessions. For them see TMB XXIII. 15.1-27.3.

द्वात्रिंशद्रात्रं च ॥२३॥

23. And also the thirty-two-day-(-sacrificial-session)[1] (is to be performed for those who desire progeny or for those who desire cattle).

1. For this cp. TMB XXIII. 28.1-8. The days in this session

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are of the following type: Prāyaṇīya, Gauḥ, Āyuḥ, three Abhiplava-six-day-rites, ten-day-rite, Udayanīya.

त्रयस्त्रिंशद्रात्राणि त्रीणि ॥२४॥

24. (There are) three thirty-three-day (-sacrificial-sessions).

पञ्चाहाश्चत्वारः ॥२५॥

25. (In the first thirty-three-day-sacrificial-session, there should be) four five-days[1].

1. viz. the first five days of the Abhiplava-six-day-rite.

त्रिभ्योऽतिरात्रो विश्वजित् ॥२६॥

26. After the three (five-day-rites) (there should be) Viśvajit (Atirātra day)[1].

1. For the first thirty-three-day-sacrificial Session cp. TMB XXIV.1.14. The days in it are of the following type: Prāyaṇīya, three five-day-rites, Viśvajit, Atirātra, five-day-rite, ten-day-rite, Udayanīya.

व्रतवद्द्वितीयं त्र्यभिप्लवम् ॥२७॥

27. The second (thirty-three-day-sacrificial-session should be) *with* the (Mahāvrata) (day) and with three Abhiplava-six-day-rites.

अभिप्लवान्तरयोरतिरात्रौ ॥२८॥

28. In the intervals of the Abhiplava-six-day-rites, (there should be) two Atirātra (-rites)[1].

1. For this session cp. TMB XXIV. 2.1-2. The days in this session are of the following type: Prāyaṇīya, Abhiplava-six-day-rite, Atirātra, Abhiplava-six-day-rite, Atirātra , Abhiplava-six-day-rite, ten-day-rite, Mahāvrata-day, Udayanīya.

तृतीये त्रयस्त्रयः पञ्चाहा विश्वजितमभितः ॥२९॥

29. In the third (thirty-three-day-sacrificial-session) (there should be) three five-day-rites to each of the sides of the Viśvajit-day.

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प्रतिलोमाः परे ॥३०॥

30. The latter[1] (should be) reverse.

1. viz. those three five-day-rites which take place after the Viśvajit. They should be in the reverse order. For this thirty three-day-sacrificial-session see TMB XXIV. 3. 1-4. The dyas days in this session should be of following type:- Prāyaṇīya, three five-day-rites, Viśvajit Atirātra, three five-day-rites in the reverse order, Udayanīya.

प्रकृतिविहितान्या चत्वारिंशद्रात्रात् ॥३१॥

31. The further sacrificial sessions upto forty-day-sacrificial-session (inclusive) (should be performed) as is prescribed by the normal paradigme[1].

1. i.e. arrangement of the days in these sessions beginning with the thirty-four-day-sacrificial-session upto forty-day-sacrificial-session should be in accordance with the rules mentioned in XXIV. 1.4-13.

चतुस्त्रिंशद्रात्रमन्नाद्यकामानाम् ॥३२॥ षट्त्रिंशद्रात्रं प्रतिष्ठाकामानाम् ॥३३॥ सप्तत्रिंशद्रात्रमृद्धिकामानाम् ॥३४॥ अष्टात्रिंशद्रात्रं प्रजाकामानां पशुकामानां वा ॥३५॥

32-35. The thirty-four-day (-sacrificial-session is to be performed for those who desire food and eatables[1], the thirty-six-day-sacrificial-session for those who desire firm foundation[2], the thirty-seven-day-(-sacrificial-session for those who desire prospertiy,[3] the thirty-eight-day-sacrificial-session for those who desire progeny or for those who desire cattle.

1. For this session cp. TMB XXIV. 4.1-3. The days in this session are of following type :-Prāyaṇīya, Trikadruka (three)-days, three Abhiplava-six-day-rites, ten-day-rite, Mahāvrata-day, Udayanīya.
2. For this session, cp. TMB XXIV. 6.1-3. The days in this session are of following type:-Prāyaṇīya, four Abhiplava-six-day-rites, ten-day-rite, Udayanīya.
3. For this session, cp. TMB XXIV. 7.1-2. The days in this session are of following type: Prāyaṇīya, four

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Abhiplava-six-day-rites, ten-day-rite, Mahāvrata, Udayanīya.

4. For this session cp. TMB XXIV. 8.1-2. The days in this session are of following type: Prāyaṇīya, Gauḥ, Āyuḥ, four Abhiplava-six-day-rites, ten-day-rite, Udayanīya.

Katyāśs does not mention the thirty-five-day-session (for which see TMB XXIV. 5.1-2) and thirty-nine-day-session (for which see TMB XXIV. 9.1-3).

चत्वारिंशद्रात्रं च ॥३६॥

36. And also the forty-day-sacrificial-ṣession is for those who desire progeny or for those who desire cattle[1].

1. For this session cp. TMB XXIV. 10. 1-3. The days in this session are of following type : Prāyaṇīya, Trikadruka (three) -days, four Abiplava-six-day-rites, ten-day-rite, Mahāvrata-day, Udayanīya.

व्रतवन्त्युत्तराणि प्रथमतृतीयवर्जं सप्तैकान्नपञ्चाशद्रात्राणि॥३७॥

37. The further seven (sacrificial sessions are those) of forty-nine-days, except the first and the third, they contain a (Mahā)-vrata (day).

प्रथमो विधृतिः ॥३८॥

38. The first (forty-nine-day-sacrificial-session is called) Vidhṛt :[1]

1. For this cp. TMB XXIV. 11.1-9.

अषोडशिकावतिरात्रौ ॥३९॥

39. The (beginning and concluding) Atirātras (in this session should be) without the Ṣoḍasin-scoop.

XXIV. 3.

कौसुरुबिन्दः प्रथमस्त्र्यहः ॥१॥

1. The first three-day-period (in the first forty-nine-day-sacrificial-session should be) that of Kausurubinda (ten-day-sacrifice)[1].

1. For the Kausurubinda-sacrifice see XXIII.5.19-23. The first three days in it are the three nine-versed Agniṣṭomas. The same are to be performed in this session with some modifications for which see the next Sūtra.

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उक्थ्यौ तूत्तरौ ॥२॥

2. The latter two (of these Kausurubinda-three-days should be) of Ukthya-type (instead of Asiṣṭoma-type).

षोडशिदशमा उक्थ्याः ॥३॥

3. Then there are (ten) Ukthya-days, the tenth of which is *with* the Ṣoḍaśin (-scoop).

पृष्ठ्यं चाभितो द्वादश-द्वादश ॥४॥

4. To each side of the Pṛṣṭhya-six-day-rite, there should be twelve (Ukthya-days).

वर्गान्तरेष्वतिरात्राः ॥५॥

5. In the intervals of groups (of days), there should be Atirātra (rites)[1].

1. In this sacrifice, there are five groups of days: (1) Three-day-group; (2) nine-Ukthya-day-group with the tenth as the Ṣoḍaśin-day, (3) Twelve-Ukthya-day-group. (4) Pṛṣṭhya-six-day-group. In the intervals of these there will be Atirātra-rites. Thus the days in this session will be of the following type: Pṛāyaṇīya, Kausurubinda-three-day-rite, Atirātra, Nine Ukthya-days, Ṣoḍaśin-day, Atirātra, twelve Ukthya-days, Atirātra, Pṛṣṭhya-six-day-rite, Atirātra, twelve-Ukthya-days, Udayanīya.

यमातिरात्रम् ॥६॥

6. (The second forty-nine-day-sacrificial-session is called) Yamātirātra.

अभिप्लवौ गोआयुषी अतिरात्रौ ॥७॥ अभिप्लवावभिजिद्विश्वजितावतिरात्रौ ॥८॥ अभिप्लवः सर्वस्तोमनवसप्तदशावतिरात्रौ ॥९॥

7-9. (In this sacrificial-session there are days of the following type: Prāyaṇīya), two Abhiplava-six-day-rites, Gauḥ and Āyuḥ of Atirātra-type, two Abhiplava-six-day-rites, Abhijit and Viśvajit of Atirātra-type, Abhplava-six-day-rite, Sarva-stoma Atirātra, an Atirātra with alternately

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nine and seventeen-versed lauds, (then a ten-day-rite, Mahāvrata-day and Udayanīya).

आञ्जनाभ्यञ्जनीयेऽभिप्लवाः षट् ॥१०॥

10. (In the third forty-nine-day-sacrificial-session called) Āñjanābhyañjanīya[1] (there are) six Abhiplava-six-day-rites.

1. For this session cp. TMB XXIV. 13. 1-5; Lāṭyāśs X. 4.10-16.

चतुर्भ्यः सर्वस्तोमोऽतिरात्रः ॥११॥

11. After the fourth (Abhiplava-six-day-rite), (there should be) an Atirātra-rite with all the Stomas[1].

1. In this session the days are of following type : Prāyaṇīya, four Abhiplava-six-day-rites, Atirātra with all the stomas, two Abhiplava-six-day-rites, ten-days-rite, Udayanīya.

तस्मिन्नुपसत्सु सर्पिर्विपचेयुर्गार्हपत्ये गुल्गुलुसुगन्धितेजनपीतुदारुभिः ॥१२॥

12. In it (i.e. in this session) on the Upasad-days, (the consecrated sacrificers) should separately boil ghee on the Gārhapatya (fire) with bdelium (*gulgulu*), with (extract from) fragrant-reed-grass (*sugandhitejana*) and with (resin of) pine tree.

यथासवनं तैः सवनेष्वाञ्जनाभ्यञ्जने कुर्वीरन्नाग्नीध्रेऽहरहः॥१३॥

13. On every (soma-pressing) -day, (the sacrificers) should anoint their eyes and bodies with these (mixtures mentioned in the Sūtra 2) at every Soma-pressing (with one of the mixtures in sequence), respectively, in the Āgnīdhra-shed.[1]

1. Cp. TMB XXIV. 13.3-5; Lāṭyāśs X.4.10-14.

पृष्ठ्ये वा ॥१४॥

14. Or (they should anoint only) during the Pṛṣṭhya-six-day-rite (and not on all the Soma-pressing-days)[1].

1. Cp. Lāṭyāśs X. 4.16.

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सवनमुखीयेषु भक्षयिष्यन्तो वा ॥१५॥

15. Or (they should anoint themselves on all the Soma-pressing-days) while they are about to consume (the goblets) belonging to the beginnings of pressings (*savanamukhīya*).

य आत्मानं नैव जानीरंस्तेषामेतत् ॥१६॥

16. This (session is) for those who do not know themselves (i.e. iack confidence in themselves).

संवत्सरसंमिते चतुर्विंशमहः ॥१७॥ अभिप्लवाश्चत्वारः ॥१८॥ गोआयुषी ॥१९॥ त्रिभ्यो विषुवन्मध्यो नवरात्रः ॥२०॥

17-20. In the (fourth forty-nine-day-sacrificial-session called) Saṁvatsarasaṁmita[1], (there is) (after the Prāyaṇīya-day) a twenty-four-versed day, then four Abhiplava-six-day-rites and then Āyuḥ and Gauḥ days. After the three (Abhiplava-six-days-rites) (there should be) a nine-day-rite with the Viṣuvat as the central day[2].

1. For this sacrificial session, cp. TMB XXIV. 14.1-7; Laṭyāśs X. 5.1-7.
2. In the Sūtra the word Go-āyuṣī occurs. But the Go-day is not to be performed the first (cp. TMB XXIV. 14.1). The word *go* takes the initial place in the compound *go-āyuṣī* because it contains less number of syllables (cf. Pāṇini II. 2.34).
3. This nine-day-rite consists of an Abhijit-day, the three Svara-sāman-days, the Viṣuvat-day, the three Svara-sāman-days (in the reverse order) and a Viśvajit-day. The days in this session are then, of following type: Prāyaṇīya, the twenty-four-versed-day, three Abhiplava-six-day-rites, the nine-day-rite, Abhiplava-six-day-rite, Āyuh, Gauḥ, ten-day-rite, Mahāvarata-day, Udayanīya.

एकषष्टिरात्रे पृष्ठ्यो नवरात्रमभितः ॥२१॥

21. In the sixty-one-day (-sacrificial-session)[1] there should be a Pṛṣṭhya-six-day-rite to each side of the nine-day-rite (mentioned above).

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1. For this session cp. TMB XXIV. 18.1-9.

प्रतिलोमः परः ॥२२॥

22. The latter (of these Pṛṣṭhya-six-day-rites) should be in reverse order[1].

1. The sixty-one-day-sacrificial session is mentioned among the forty-nine-day-sacrificial-session only because the arrangement of days in this session has lot of similarity with that of the fourth forty-nine-day- sacrificial-session just mentioned. Only the additional days are mentioned in Sūtras 21- 22. Thus the days in this session will be Prāyaṇīya, twenty-four-versed day, three Abhiplava-six-day-rites, Pṛṣṭhya-six-day-rite, nine-day-rite, Pṛṣṭhya-six-day-rite in reverse order, Abhiplava-six-day-rite, Āyuḥ, Gauḥ, ten-day-rite, Mahāvrata, Udayanīya.

सवितुः ककुभः ॥२३॥

23. (The fifth forty-nine-day-sacrificial-session is called) Savituḥ Kakubhaḥ[1]

1. For this session Cp. TMB XXIV. 15. 1-5.

नवरात्राश्चत्वारः ॥२४॥

24. (In this session) there are four nine-day-(groups).

अग्निष्टोमाः प्रथमसप्तमोत्तमा नववर्गाणाम् उक्थ्या इतरे॥२५॥

25. (In each) of the groups of nine-days the first, seventh, and the last (viz. ninth) should be of Agniṣṭoma type ; the other (day)s of Ukthya-type[1].

1. The days in this session will be of following type: Prāyaṇīya, four nine-day-groups (in each, the first, third and ninth days of Agniṣṭoma type and the rest of Ukthya-type) ten-day-rite, Mahāvrata, Udayanīya.

परे षडभिप्लवे ॥२६॥

26. The latter two[1] (viz. sixth and seventh forty-nine-day-sacrificial-sessions) (should be performed) with six Abhiplava-six-day-rites.

1. For these sessions cp. TMB XXIV. 16.1-17.4.

पूर्वस्य चतुर्भ्यो व्रतम् ॥२७॥

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27. After the four (Abhiplava-six-day-rites) of the first, (there should be) the (Mahā) vrata(-day)[1].

1. The days in the sixth forty-nine-day-sacrificial session are of the following type : Prāyaṇīya, four Abhiplava-six-day-rites, mahāvrata, two Abhiplava-six-day-rites, ten-day-rite, Udayanīya. In the seventh forty-nine-day-sacrificial-session the days are of the following type: Prāyaṇīya, six Abhiplava-six-day-rites, ten-day-rite, Mahāvrata, Udayanīya.

प्रजातिकामानामेतत् ॥२८॥

28. This (viz. the sixth forty-nine-day-sacrificial-session is to be performed) for those who desire progeny.

प्रकृतिविहितं शतरात्रं चतुर्दशाभिप्लवं चतुरहश्च ॥२९॥

29. The one-hundred-day-sacrificial-session[1] is to be performed in accordance with the normal paradigme (*prakṛtivihita-*)[2]. It consists of fourteen Abhiplava (-six-day-rite)s and four days[3].

1. For this cp. TMB XXIV. 19.1-3; Lāṭyāśs X. 5.9-20.
2. i.e. the arrangement of the days in this session is to be made in accordance with the rules prescribed in XXIV. 1.4-13.
3. For the four days in this session cp. XXIV.1.10. The days in this session are of following type: Prāyaṇīya, Trikadruka (three) days, fourteen Abhiplava-six-day-rites, ten-day-rite, Mahāvrata, Udayanīya.

सदोहविर्धानानि चक्रीवन्ति ॥३०॥

30. In this session, the Sadas and the Havirdhāna-shed (should be) *with* wheels[1].

1. cp. Lāṭyāśs X. 5.13.

अभिप्रयायमभिषुण्वन्ति देशानपरोधेन ॥३१॥

31. Having gone to a different place, they press Soma, without going away from the place of pressing[1].

1. Thus even though they move from place to place, they press Soma, at the same place, because they carry wheeled Sadas along with them.

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अहरहरभिप्लवेषु त्रिकद्रुकेषु वा ॥३२॥

32. (They go to different places) on every day in the Abhiplava (-days)[1] or on the Trikadruka (-days) (only).[2]

1. This is the opinion of Gautama; cp. Lāṭyāśs X. 5.15.
2. Cp. Lāṭyāśs X.5.16.

अभिप्लवाभ्यासेनाभिपूरणम् ॥३३॥

33. (The days in the sacrificial sessions) are filled (arranged) by repeating the Abhiplava (-six-day-rites)[1].

1. This is a general rule. When, however, a number of days less than six, is required, then the days are arranged in accordance with the rules mentioned in XXIV. 1.8-11.

सकृत्प्रयोगी दशरात्रः ॥३४॥

34. A ten-day-rite can be performed only once (in a session).

व्रतवन्ति सर्वजिद्दीक्षाणि ॥३५॥

35. For (the sacrificial sessions) *with* a (Mahā) vrata (-day) the consecration (is to be performed) as in the Sarvajit (sacrifice)[1].

1. For the consecration in the Sarvajit - sacrifice see XXII. 1.44-45.

सप्तदशरात्रादीनि त्रिंशदन्तान्येक एकान्नपञ्चाशद्रात्रे चाष्टादशदीक्षाणि पौर्णमासीप्रक्रमाणि ॥३६॥

36. According to some, (the sacrificial sessions) beginning with the seventeen-day (-sacrificial session), and ending with the thirty-day (-sacrificial session) and (also) the forty-nine-day (-sacrificial session)s[1] (are to be performed) with eighteen consecration days and with their starting on full-moon-days.

1. The two forty-nine-day-sacrificial sessions which are meant here are the first viz. Vidhṛti (see XXIV. 2.38-3.4) and the third viz. Āñjanābhyañjanīya (see XXIV. 3.10-16).

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शतातिरात्रेऽहानि शतरात्रसामान्यात् ॥३७॥

37. In the sacrificial session called Śatātirātra (sacrificial session with one-hundred Atirātras)[1] (the arrangement of) the days (should be made similar to that in the hundred-day-sacrificial session)[2] because having hundred days (is) is a common factor (in both of these)[3].

1. For this sacrificial session cp. ŚB XI. 5.5. 6-13.
2. For this see XXIV. 3.29-31.
3. This view is rejected in the next Sūtra.

द्वादशाहाद्यं वा तत्प्रकृतेः ॥३८॥

38. Or, rather, (this session) should be modelled on the Twelve-day (-sacrificial-session) because (the twelve-day-sacrificial-session is) its (= Śatātirātra) normal paradigme.

शताग्निष्टोमे शतोक्थ्ये च ॥३९॥

39. In the Śatāgniṣṭoma (-sacrificial - session)[1] and in the Śatokthya (-sacrificial-session)[2] (also the same rule is applicable).

1. i.e. a session with one hundred Agniṣṭomas. For this session cp. ŚB XI. 5.5.4.
2. i.e. a session with one hundred Ukthyas. For this session cp. ŚB XI.5.5.4.

आश्विनस्याग्नेयान्ते प्रतिप्रस्थाता व्युत्क्रामतादि कृत्वा मैत्रावरुणाय प्रातरनुवाकमुपाकृत्यान्तर्यामं हुत्वा प्रपीड्य पवित्रं द्रोणकलशे निदधाति ॥४०॥

40. (In the Śatātirātra-sacrificial-session), the Pratiprasthātṛ, at the end of the hymn belonging to Agni in the Āśvina-śastra, after having done activities viz. (uttering thrice) "disperse" etc.,[1] then having bespoken the Maitrāvaruṇa-priest for the morning-litany, then having offered the Antaryāma (-scoop), then having pressed the strainer, puts it on the Droṇakalaśa[2].

1. For this see VIII. 9.14.

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2. For this Sūtra cp. ŚB XI. 5.5. 10-11.

सशेषं होतृचमसम् ॥४१॥

41. He places the goblet of the Hotṛ, in which there are still some remnants (of Soma-juice), (there only).

ततः तिरोऽह्न्यादि करोति पूर्वस्याह्नः ॥४२॥

42. (After the sun-rise, when the Āśvina-śastra is finished, the Adhvaryu), performs the rites viz. (offering of the Soma-juice) – which belongs to the previous day that has been standing over "throughout the day (*tiro'hnya*)" etc.[1]

1. For this Sūtra cp. ŚB XI. 5.5.11.

ग्रहग्रहणाद्या विप्रुड्ढोमात्कृत्वा ॥४३॥

43. Having performed the rites beginning with drawing the scoops (viz. Aindravāyava etc.) upto the libation of drops[1],

1. Cp. ŚB XI. 5.5.11. The sentence in this Sūtra is completed in the following Sūtra.

XXIV. 4.

सवनसंतनिं जुहोत्यग्निः प्रातःसवन इति ॥१॥

1. (the Adhvaryu)[1] offers (the libation called) Savanasantani (Continuity of pressing) with *agniḥ prātaḥsavane*...(cf. IX. 3.21).

1. For this Sūtra cp. ŚB XI. 5.5.11.

संवत्सरप्रभृतीनि गवामयनप्रकृतीनि तद्गुणदर्शनात् ॥२॥

2. (The sacrificial sessions lasting for) a year onwards, are to be based on the normal paradigme of Gavāmayana (-sacrificial - session)[1], for (some) particularities of it (Gavāmayana) (are) seen (in them).

1. For the details of this session see XIII.1.1-4.29.

आदित्यानामयनेऽभिप्लवास्त्रिवृत्पञ्चदशस्तोमाः ॥३॥

3. In the (sacrificial session called) Ādityānāmayanam

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(Course of Ādityas)[1], the days in the Abhiplava (-six-day-rites) (should be) *with* nine-versed and fifteen-versed stomas[2].

1. For this session, cp. TMB XXV. 1.1-15.
2. The first, third and fifth days should be with the nine-versed stoma and the second, fourth and sixth with the fifteen-versed stoma.

मासाः पृष्ठ्यमध्याः ॥४॥

4. All the months should be with the Pṛṣṭhya-six-day-rite in their middle.

बृहस्पतिसवोऽभिजित्स्थाने ॥५॥

5. Instead of Abhijit, the Bṛhaspati-sava[1] (should be performed).

1. For this see XXII. 5.11-29.

इन्द्रस्तोमो विश्वजितः ॥६॥

6. Instead of Viśvajit, the Indrastoma[1] (should be performed).

1. For this sacrifice cp. XXII. 11.23.

विश्वजितः परे ये त्रयोऽभिप्लवास्तेषामुत्तरयोः स्थाने त्रिवृतोऽग्निष्टोमा दश ॥७॥

उद्भिद्बलभिदौ च ॥८॥

7-8. Instead of the latter two out of the three Abhiplava-six-day-rites, ten Agniṣṭoma-sacrifices with nine-versed (stomas) and Udbhid and Balabhid (-sacrifices are to be performed).

षष्ठमासादौ मध्यमस्थाने पृष्ठ्यः ॥९॥

9. Instead of the middle (i.e. of the three Abhiplava-six-day-rites which take place in the middle) in the beginning of the sixth month, a Pṛṣṭhya (-six-day-rite) (should be performed).

दशरात्रस्य छन्दोमदशाहः ॥१०॥

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10. Instead of the ten-day-rite (forming a part of the Dvādaśāha-sacrifice), the Chandoma-ten-day-sacrifice[1] (should be performed).

1. For this sacrifice see XXIII. 5.28-29.

अङ्गिरसामयनमादित्यानामयनवत् ॥११॥

11. The Aṅgirasāmayana[1] (-sacrificial-session) (is to be performed) in the same way as that of the Ādityānāmayana (-sacrifiial-session)[2].

1. i.e. the Course of Aṅgirases. For this session cp. TMB XXV. 2.1-6.
2. A few differences are mentioned in the following Sūtras.

अभिप्लवास्त्रिवृतः ॥१२॥

12. The Abhiplava (-six-day-rite)s (should be) *with* nine-versed (stoma).

मासाः पृष्ठ्यादयः पूर्वपक्षे प्रतिलोमाः परे ॥१३॥

13. In the earlier wing[1], the months start with Pṛṣṭhya (-six-day-rite) in the latter (wing), (they are) reverse[2].

1. The first six months of a year-long-sacrificial-session are called the earlier wing and the last six months, the latter wing.
2. i.e. the months end with the Pṛṣṭhya -six-day-rites.

योऽभिप्लवमध्ये पृष्ठ्य उत्तमः सः ॥१४॥

14. That Pṛṣṭhya (-six-day-rite) which (takes place) in the middle of the (three) Abhiplava (-six-day-rite)s[1] (should be performed as) the last.

1. cp. Sūtra 9 above.

गो-आयुषी प्रतिलोमे छन्दोमदशाहश्च ॥१५॥

15. The Gauḥ and Āyuḥ (days should be performed in the) reverse (order)[1] and (so also) the Chandoma-ten-day-rite[2].

1. Thus first the Āyus and then the Gauḥ.
2. Thus the tenth day in this rite should be performed as the first, the ninth as the second and so on.

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दृतिवातवतोरयनमेकैकेन पृष्ठ्यस्तोमेन मासं-मासम् ॥१६॥

16. The sacrificial session called Dṛtivātavatorayana (the Course of Dṛti and Vātavat)[1] (should be performed) with one Pṛṣṭhyastoma for one month[2].

1. For this session, cp. TMB XXV. 3.1-6; Lāṭyāśs X. 10.7-20.
2. Thus in the first half (=wing), everyday should be performed with one of the following Stomas in sequence, nine-versed (in the first month), fifteen-versed (second month), seventeen-versed (third month), tewentyone-versed (fourth month) twenty-seven-versed (fifth month), thirty-three-versed (sixth month). In the six months in the latter half of the year, the same Stomas are used one by one in the reversed sequence (cp. Sūtra 20).

एकाहास्तच्छब्दात् ॥१७॥

17. (By the word Pṛṣṭhyastoma, we have to understand) one-day-sacrifices, for there are words for it[1].

1. This view is refuted in the next Sūtra. According to this Sūtra, in the Dṛtivātavatorayana-sacrificial-session, on everyday, nine-versed sacrifice, fifteen-versed sacrifice etc. are to be performed. For, we get the words like Trivṛt (nine-versed), Pañcadaśa (fifteen-versed) etc. (For these sacrifices cp. XXII. 6.26). TMB XXV. 3.1 also, while prescribing this session says that in the first month, Trivṛt is to be performed; in the second Pañcadaśa etc. So one may suppose that in the first month, everyday the sacrifice named Trivṛt is to be performed, in the second month everyday the sacrifice named Pañcadaśa is to be performed and so on. But this is not to be done. See the next Sūtra.

नानाहानि वा संघातशब्दात् ॥१८॥

18. But rather, the days in (this session are) different because (the words) (like Trivṛt etc.) refer to groups[1].

1. In this session, the same types of days are to be performed as in the normal paradigme viz. Gavāmayana. Only that on all the days in the first month, the nine-versed

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(Trivṛt) stoma is to be used, in the second, fifteen-versed (Pañcadaśa) etc. The words Trivṛt etc. refer to the number of verses in a group (viz. nine, fifteen etc.) and not to the sacrifices Trivṛt etc.

मध्ये व्रतम् ॥१९॥

19. In the middle (of the two wings, there should be) a (Mahā)Vrata (-day).

उत्तरपक्षं प्रतिलोमम् ॥२०॥

20. The latter wing should be reverse[1].

1. Cp. the note on Sūtra 16.

कुण्डपायिनामयनं पौर्णमासीदीक्षम् ॥२१॥ चतुर्थ्या वापरपक्षस्य ॥२२॥

21. For the Kuṇḍapāyināmayana (Course of Kuṇḍapāyins)[1] (-sacrificial session) the consecration (is to be performed) on the full-moon-day[2].

1. For this session cp. TMB XXV. 4.1-5. Lāṭyāśs X.11.1-12.17.
2. Cp. Lāṭyāśs X.11.1.

मासं दीक्षाः ॥२३॥

23. The consecration (-period should be) for one month[1].

1. Cp. TMB XXV. 4.1.

सोममुपनह्य सुत्यास्थानेषु मासमग्निहोत्रं जुह्वति ॥२४॥

24. Having tied up the Soma (-twigs), he offers Agnihotra[1] for a month[2], in the places of Soma-pressing.

1. Cp. TMB XXV. 4.1.
2. This is the first month forming a part of this session.

दर्शपूर्णमासाभ्यां मासम् ॥२५॥

25. (They pass) one month[1] by New and full-moon-offerings[2].

1. This is the second month in this session.
2. Cp. TMB XXV. 4.1.

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पक्षादौ यद्यद्धविस्तत्सर्वस्मिन् ॥२६॥

26. Whatever is the offering-material in the beginning of the fortnight, the same (is to be used) throughout that (fortnight)[1].

1. i.e. in the whole of the bright fortnight, in this month, the New-moon-offering is to be performed, and in the whole of the dark fortnight, the Full-moon-offering is to be performed.

सारस्वते च प्रथमे ॥२७॥

27. And the same[1] is to be done in the First Sārasvata (-sacrificial session[2] also)[3].

1. See Sūtras 24-26.
2. For this see XXIV. 5.31ff.
3. The view expressed in Sūtras 24-26 is rejected in Sūtras 28-29.

तन्त्रेण वा समस्तचोदितत्वात् ॥२८॥

28. Or, rather, (the New and Full-moon-sacrifices should be performed) in a joint procedure (*tantreṇa*)[1]. For, they are prescribed in a joint manner[2].

1. Thus they are not to be performed in the manner described in Sūtra 26 viz. the New-moon-offering in the dark fortnight.
2. TMB XXV. 4.1 prescribes the new-moon-offering and and the full-moon-offering together, to be offered for one month. It does not prescribe separate performance as is indicated in Sūtra 26.

अग्निहोत्रं च ॥२९॥

29. And the Agnihotra (is also to be offered jointly)[1].

1. in the morning itself both the evening and morning-Agnihotra-libations are to be offered.

पृथङ्मासाश्चातुर्मास्यपर्वभिः ॥३०॥

30. By means of the (four) Cāturmāsya-parvans, the (four) months[1] (are to be passed) separately.

1. In the whole of the 3rd, 4th, 5th and 6th months, the Vaiśvadeva, Varuṇapraghāsa, Sākamedha and Śunāsīrīya-rites are to be performed respectively.

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साकमेधा दर्शपूर्णमासवत्॥३१॥

31. The Sākamedhas (are to be performed jointly) like the New and Full-moon (offerings).

सोमा वा सामान्यात् ॥३२॥

32. (The rites like Agnihotra, New and Full-moon-offerings and the Cāturmāyas should be performed as) Soma (-sacrifice)s, rather, because of the commonness[1].

1. i.e. because they are being performed as a part of a Soma-sacrificial session. The view mentioned in this Sūtra is partly refuted in the next two Sūtras and partly accepted.

न जुहोतिशब्दात् ॥३३॥

33. No (out of these rites, the Agnihotra is not to be performed as a *Soma-sacrifice* but as a libation only), because of the (use of) the word *juhoti* (=he makes a libation), (in connection with the Agnihotra).

1. Cp. TMB XXV. 4.1 where the expression *agnihotraṁ juhvati* is used. So the Agnihora is to be performed as a libation and not as a Soma-sacrifice. For the other rites see the following Sūtra.

काममितरे ॥३४॥

34. The others (viz. the New and Full-moon-offerings and the Cāturmāsyas are to be performed) according to the desire of (the performers)[1].

1. Thus they can be performed as *offerings* (Iṣṭi, which is their original nature) or as *Soma-sacrifices.*

दृतिवातवतोरयनपूर्वपक्षेण षण्मासान् ॥३५॥

35. (The remaining) six months (of the Kuṇḍapāyināmayana-sacrificial-session should be passed) by (performing) the earlier wing (i.e. the first six month) of the Dṛtivātavatorayana (-sacrificial-session)[1].

1. For details see Sūtra 16. The earlier six months of the Dṛtivātavatorayana and the latter six months of the

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Kuṇḍapāyināmayana are not exactly the same. The differences are mentioned in Sūtras 36-38.

उत्तमे त्रयोऽभिप्लवा दशरात्रो महाव्रतम् ॥३६॥

36. In the last (viz. twelfth month, there should be) three Abhiplava (-six-day-rite)s, a ten-day-rite and the Mahāvrata-day[1].

1. Cp. TMB XXV. 4.1.

उपरिष्टादतिरात्रं भवति ॥३७॥

37. Afterwards there is an Atirātra (day)[1].

1. Cp. TMB XXV. 4.1.

उभयतो वा ॥३८॥

38. Or towards both the sides[1].

1. i.e. in the beginning as well as in the end of the sacrificial session.

हविर्यज्ञेभ्योऽतिरात्रमेके सोमानन्तर्यात् ॥३९॥

39. According to some, the Atirātra (-day) (should be performed) after the Haviryajñas[1] because thereby only, all the Soma (-days) (will be) uninterrupted[1].

1. viz. The Agnihotra, New and Full-moon-offerings and Cāturmāsyas.
2. According to this view, the Atirātra should be performed after the Haviryajñas are performed i.e. after the six months. Then all the remaining days will be Soma-sacrificial only. If the Atirātra were to be performed in the very beginning, then between this Atirātra (which is a Soma-sacrifice) and the other Soma-sacrificial rites there would be an interruption of the Haviryajñas.

अत्सरुकाः कुण्डप्रतिरूपाश्चमसाः ॥४०॥

40. (The goblets) (*camasas*) (should be) without handles (*tsaru*), and of the type of round bowls (*kuṇḍa*)[1].

1. Cp. TMB XXV. 4.4.

पञ्चर्त्विजस्त्रीणि-त्रीणि कर्माणि कुर्युः ॥४१॥

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41. Each of the five priests should perform three duties.

होताध्वर्यवपोत्रीये च ॥४२॥

42. The Hotṛ (should perform) the duties of the Adhvaryu and Potṛ in additon (to his own).

उद्गाता नेष्ट्रच्छावाकीये ॥४३॥

43. The Udgātṛ (should perform, in addition to his own duty) the duties of the Neṣṭṛ and Acchāvāka.

मैत्रावरुणो ब्रह्मत्वप्रातिहर्त्रे ॥४४॥ प्रस्तोता ब्राह्मणाच्छंसिग्रावस्तोत्रीये ॥४५॥

44-45. The Maitrāvaruṇa (should perform, in addition to his own duty) the duties of the Brahman and Pratihartṛ. The Prastotṛ (should perform in addition to his own duties the duties of the) Brāhmaṇācchaṁsin and Grāvastut.

प्रतिप्रस्थाताग्नीध्रोन्नेत्रे ॥४६॥

46. The Pratiprasthātṛ (should perform, in addition to his own duty), the duties of the Āgnīdhra and Unnetṛ[1].

1. For Sūtras 41-46, cp. TMB XXV. 4.5. There are in all sixteen priests. Out of the them five do the duties of fifteen. The remaining viz. Subrahmaṇya has to do his own duty only.

मुख्यासनेभ्योऽनुसंसर्पमितराणि ॥४७॥

47. These priests (should perform) the other (i.e. the duties of other priests) having each time gone (to the place of that priest whose duties they are performing) from the main (i.e. their own) places.

सर्पसत्रं व्यत्यासं विराट् कौसुरुबिन्दद्वितीयं च ॥४८॥

48. The (sacrificial-session-called) Sarpasattra[1] (Session of Serpents) (should be performed) with alternation of Virāj[2] and the second day of the Kausurubinda (-sacrificial session)[3] (again and again).

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1. For this session cp. TMB XXV. 15.1-4; Lāṭyāśs X. 20. 10-12.
2. Cp. TMB XXII. 10.10-12. 3. Cp. TMB XXIII. 5.19-20.1.

गवामयनं वाभिगरश्रुतेः ॥४९॥

49. Or, rather, (this session should be performed as) Gavāmayana only; because there is a sacred text about Abhigara (praiser)[1].

1. TMB XXV. 15.3 refers to a mythical performance of this session and says that in that performance Ṣaṇḍa and Kuṣaṇḍa were the praiser (Abhigara) and reviler (*apagara*) respectively. Now, the rite in which praiser and reviler make conversation, is a part of the Gavāmayana (cp. TMB XIII.3.4-5). So it is indicated that the Sarpasattra can be performed in a similar manner to that of the Gavāmayana.

XXIV. 5.

तापश्चितम् दीक्षाः संवत्सरमुपसदश्च तथा सुत्याः ॥१॥

1. In (the sacrificial session called) Tāpaścita[1] (there should be) the consecration (-period) for one year and (also) the Upasad (period) and Soma-pressing (-period) (of one year each).

1. This session is to be performed for three years. For this session cp. TMB XXV. 5.1-3; Lāṭyāśs X.13. 1-18.

गवामयनेनेयुः ॥२॥

2. (The performers) should go (i.e. perform this session) in the manner of the Gavāmayana[1].

1. i.e. in the third year the Gavāmayana should be performed.

अग्निष्टोमेन वा ॥३॥

3. Or (they may pass the year) by means of Agniṣṭoma[1].

1. i.e. they may perform Agniṣṭoma Jyotiṣṭoma every-day throughout the year.

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सर्वजिदभिजिद्विश्वजितां वैकैकेन ॥४॥

4. Or by means of any one (of these viz.) Sarvajit, Abhijit, of Viśvajit.

त्रिकद्रुकैर्वा ॥५॥

5. Or by means of the Trikadruka (-days)[1]

1. viz. Jyotiḥ, Gauḥ and Āyuḥ.

महातापश्चितं त्रिषंवत्सरोपसत्कम् ॥६॥

6. The (sacrificial session called) Mahātāpaścita[1] (should be performed) with Upasads for three years.

तुल्यमन्यत् ॥७॥

7. The remaining (is) the same (as in the Tāpaścita).

क्षुल्लकतापश्चिते चतुर्मासशो दीक्षोपसत्सुत्यानि ॥८॥

8. In the (sacrificial session called Kṣullakatāpaścita, the consecration (-period), the Upasad (-period) and the Soma-pressing (-period), (should be) four months (for each).

विषुवन्तमभितो गवामयनपक्षयोः प्रथमोत्तमौ-प्रथमोत्तमौ ॥९॥

9. To each side of the Viṣuvat (=central day) (there should be) the first and the last (months) of the (earlier and latter) wings of the Gavāmayana[1].

1. The four months during which Soma-pressing is done, are to be performed in this way.

सहस्त्रसाव्यमग्नेः ॥१०॥

10. (The sacrificial session) of Agni[1] (should be) with one-thousand-soma-pressing-(-days) (*sahasrasāvya*).

1. For this session cp. TMB XXV. 9.1-4. Lāṭyāśs X.14.11-13.

अभिप्लवानां चतुःषष्टं शतं चतुरहश्च ॥११॥

11. (In this session, there are), one hundred and sixty-four Abhiplava (six-day-rite)s and a four-day-period[1].

1. A four-day-period means the three Trikadruka-days (viz.

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Jyotiḥ, Gauḥ, and Āyuḥ) and a Mahāvata-day (see XXIV.1.10).

त्रिंषवत्सरं षष्टिदीक्षम् ॥१२॥

12. The Trisaṁvatsara[1] (Three-year-sacrificial-session) (is to be performed) with sixty consecration (-days).

1. For this session, see TMB XXV. 16.1-3; Lāṭyāśs X.20.13-17.

यथाशक्ति वा ॥१३॥

13. Or (the consecration-days may be) according to (one's) ability.[1]

1. Cp. Lāṭyāśs X.20.14.

आदितस्त्रयः संवत्सराः सौत्याः ॥१४॥

14. The Soma-pressing-days (*sautya*) (in this sacrificial-session should be the same as) the first three-year (-long-sacrificial session)s[1].

1. viz. the Gavāmayana, Ādityānāmayana, and the Aṅgirasāmayana. Cp. TMB XXV. 16.1.

महासत्त्राण्यतः ॥१५॥

15. Now the big sessions[1].

1. viz. those which last for twelve years, or thirtysix years, or one-hundred years or one-thousand-years.

चतुर्भागं-चतुर्भागमेकैकस्य ज्योतिष्टोमिकैस्तोमैः ॥१६॥

16. Of each (of these big sessions) the one-fourth (part) (should be passed) by (performing) the stomas connected with the Jyotiṣṭoma[1].

1. viz. Trivṛt, Pañcadaśa, Satadaśa and Ekaviṁśa. Thus e.g. in the twelve-years-sacrificial-session, the first three years everyday, the Trivṛt-stoma should be used; the next three years, everyday the Pañcadaśa-stoma; the next three years every day the Saptadaśa-stoma; and the last three years, everyday the Ekaviṁśa-stoma. In other big sacrificial sessions also four parts are made and they are performed in this same way.

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तेष्वतिरात्रविषुवन्तः स्युर्वा न वा ॥१७॥

17. In them (i.e. big sessions) there may or not be the two Atirātra-days[1] and the Viṣuvat (-central day).

1. viz. the Prāyaṇīya (introductory) and the Udayanīya (concluding).

आद्यन्तयोर्वातिरात्रौ विषुवांश्च मध्ये-मध्ये ॥१८॥

18. Or the Prāyaṇīya and Udayanīya-day (should be performed) at the beginning and end (of the *whole* session) and the Viṣuvat (-day) in every (year, in the) middle[1].

1. For Sūtras 17 and 18 cp. Lāṭyāśs X. 14.1-3.

द्वादशसंवत्सरं प्रजापतेः ॥१९॥

19. (The sacrificial-session) of Prajāpati (lasts) for twelve years[1].

1. For this session, cp. TMB XXV. 6.1-5.

षट्त्रिंशत्संवत्सरं शाक्त्यानाम् तरसमयाः पुरोडाशाः ॥२०॥

20. (The sacrificial-session) of Śāktyas[1] (lasts) for thirty-six-years (and in it there should be) sacrificial breads prepared out of meat[2].

1. For this session cp. TMB XXV. 7.1-4.
2. Cp. TMB XXV. 7.2, where Gaurivīti Śāktya is said to have used such breads in this session (cp. JB III. 18).

सर्वत्राविशेषात् ॥२१॥

21. (These breads are used in this session) everywhere[1], because no specific (rite is mentioned for the use of them).

1. viz. in all the Iṣṭis like Dīkṣaṇīyā, Prāyaṇīyā, etc. wherever a bread is offered in the course of this session, the bread should be consisting of meat. This view is refuted in the next Sūtra.

सवनीया वा बहुश्रुतेः ॥२२॥

22. (The breads consisting of meat should be) those connected with the Soma-pressing (*savanīya*) only, because the word is heard in plural[1].

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1. The word *puroḍāśāḥ* (sacrificial breads) is ued in plural (see Sūtra 20). And the Savanīya-puroḍāśas are also many. Therefore, the word *puroḍāśa* here, refers to the Savanīya *puroḍāśas* only.

शतसंवत्सरं साध्यानाम् ॥२३॥

23. (The sacrificial-session) of Sādhyas[1] (lasts) for one hundred years.

1. For this sacrificial session cp. TMB XXV. 8.1-6.

सहस्त्रसंवत्सरं विश्वसृजाम् ॥२४॥

24. (The sacrificial-session) of Viśvasṛjs (lasts) for one thousand years[1].

1. For this session, cp. TMB XXV. 9.1-4; Lāṭyāśs X. 14.11-13.

यात्सत्त्राणि सारस्वतानि ॥२५॥

25. The (three) Sārasvata (-sacrificial-sessions are called) Yātsattras[1].

1. i.e. "the sessions of going." In these sacrificial-sessions the performers move along the bank of the river Sarasvatī.

सदोहविर्धानाग्नीध्राणि चक्रीवन्ति ॥२६॥

26. The Sadas, the Havirdhāna (-shed) and the Āgnīdhra-shed—all should be *with* wheels.[1]

1. Cp. TMB XXV. 10.5. These Sheds are wheeled, so that they can be easily carried.

उलूखलबुध्नो यूपः प्रकृष्यः॥२७॥

27. The sacrificial post should be mortar-shaped at the base and be removable.[1]

1. Cp. TMB XXV. 10.5. The post is not to be fixed in the ground. It is simply made to stand. It can stand because it has a broad base.

वत्सतरीशतमृषभाधिकं गर्भिणीनामुत्सृजन्ति सहस्रपूरणाय॥२८॥

28. They let loose a hundred pregnant heifers added

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by a bull for the sake of completing (the number) one thousand[1].

1. Cp. TMB XXV. 10.19; Lāṭyāśs X. 17.3.

उपकिरन्त्युपरवस्थानेषु न खनन्ति ॥२९॥

29. (They draw the outlines and) scatter (soil) upon the places of the sounding holes (and thus prepare them, but) do not dig them[1].

1. Cp. TMB XXV. 10.5. Lāṭyāśs X. 15.17.

शुक्लपक्षसप्तम्यां दीक्षा सरस्वतीविनशने ॥३०॥

30. The consecration (-rite) (takes place) on the seventh of the bright half of (Caitra-month) at the place where Sarasvatī disappears[1].

1. Cp. TMB XXV. 10.1; Lāṭyāśs X. 15.1-3.

द्वादशाहवद्दीक्षोपसदः ॥३१॥

31. The consecration (-period) and the Upasad (period) is the same as for the twelve-day (-sacrificial session)[1].

1. viz. twelve days for consecration and twelve days for Upasads (cp. XII.2.14). Cp. TMB XXV. 10.2.

अषोडशिकावतिरात्रौ ॥३२॥

32. The two Atirātras (viz. the Prāyaṇīya and the Udayanīya should be) without the Ṣoḍaśin (-scoop).

तत्रैव प्रायणीयोऽतिरात्रः ॥३३॥

33. At the same place (viz. the place where Sarasvatī disappears) the Prāyaṇīya Atirātra (should be performed).

सांनाय्यं च तस्मिन् ॥३४॥

34. And also the Sāṁnāyya (mixture of sour and sweet milk) (is to be offered) there[1] (only).

1. viz. at the place where Sarasvatī disappears. For this Sūtra cp. TMB XXV. 10.3.

संस्थितेऽध्वर्युराहवनीयसमीपे स्थित्वाभ्यध्वं शम्यां प्रास्यति तद्गार्हपत्यस्य स्थानम् ॥३५॥

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35. After (the offering of Sāṁnāyya) is completed the Adhvaryu, having stood up near the Āhavanīya-fire in a worshipping manner, throws a peg along the road (and where it falls) that is then the place of the Gārhapatya (-fire)[1].

1. Cp. TMB XXV.10.4.

यथोक्तमाहवनीयस्य ॥३६॥

36. The place of the Āhavanīya should be as said (previously)[1].

1. see VIII. 3.7-8.

XXIV. 6.

यथास्थितं यज्ञाङ्गानि हरन्ति ॥१॥

1. The performers carry the limbs[1] of sacrifice as they are[2].

2. viz. all the sacrificial utensils etc.
2. i.e. without changing their respective distances, they are to be carried to the new places.

पांसूनादाय भौमानां यथादेशं निवपन्ति ॥२॥

2. Having taken the earth from those (sacrificial limbs which are made of clay)[1], they scatter it according to their respective places.

1. viz. altar (Vedi), Khara (mound), Dhiṣṇyas (hearths) etc. cp. Lāṭyāśs X. 15.12-13.

यजनीययोरह्नोर्गोआयुषी ॥३॥

3. On the Yajanīya (sacrificial) days[1] (they perform) Gauḥ, and Āyuḥ (of the Atirātra-type).

1. viz. the New and Full-moon-days. Gauḥ on the full-moon-day and Āyuḥ on the new-moon-day.

पर्वान्तरेषु दर्शपूर्णमासौ ॥४॥

4. Between the two juncture (-day)s[1] (there should be everyday) New and Full-moon-sacrifices.

1. viz. between the New and Full-moon-days.
2. Thus in the bright fortnight they perform the New-

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moon-sacrifice everyday and in the dark fortnight, they perform the Full-moon-sacrifice everyday. For the Sūtras 3 and 4 cp. TMB XXV. 10.6-8.

शम्याप्रासे-शम्यापासे वसन्तो यजमानाश्च यन्ति दक्षिणेन तीरेण ॥५॥

5. Residing each time at the distance of a throw of the peg the sacrificers go by the southern bank (of the river Sarasvatī).

दृषद्वत्यप्ययेऽपोनप्त्रियश्चरुः ॥६॥

6. At the confluence with Dṛṣadvatī (river) a pap (is to be offered) to Apāṁ Napāt[1].

1. Cp. TMB XXV. 10.15.

अग्नये कामायेष्टिः प्लक्षे प्रास्रवणे ॥७॥

7. An offering to Agni Kāma (is to be offered) at Plakṣa Prāsravaṇa[1].

1. where Sarasvatī is born.

तस्यामश्वपुरुष्यौ धेनुके दद्युः ॥८॥

8. In it (offering), they give (as a gift) a mare, a female slave and two cows who have recently delivered (*dhenuke*)[1].

1. For the Sūtras 7-8 cp. TMB XXV. 10.22.

अवशिष्टं चैके यज्ञोपकरणमुदयनीयान्ते ॥९॥

9. Some give the remaining material of the sacrifice[1], at the end of the Udayanīyā (-offering).

1. viz. the ghee, corns etc. For this Sūtra, cp. Lāṭyāśs X. 17.16.

अवभृथमभ्यवयन्ति यमुनां कारपचवं प्रति ॥१०॥

10. They descend for Avabhṛtha (-rite), towards Yamunā (-river) at Kārapacava[1].

1. Name of a region. For this Sūtra cp. TMB XXV. 10. 23.

पुरस्ताद्वावभृथादग्नये कामाय ॥११॥

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11. The offering to Agni Kāma[1] (may) optionally (be performed) (immediately) before the Avabhṛtha (-rite).

1. This Sūtra gives another optional time for the offering prescribed in Sūtra 7.

उदवसानीयान्ते वा ॥१२॥

12. Or (it may be performed) at the end of the Udavasānīyā (-offering).

यथार्थं विप्रव्रजेयुः ॥१३॥

13. (Afterwards, the sacrificers) may go wherever (they want) to go[1].

1. Here ends the first Sārasvata-sacrificial- session.

अपृष्ठशमनानि सारस्वतानि ॥१४॥

14. The Sārasvata-sacrificial sessions are, all, devoid of Pṛṣṭhaśamanīya (appeasement of Pṛṣṭhas)[1].

1. This is the name of a rite either a Jyotiṣṭoma-Agniṣṭoma or any one-day-soma-sacrifice which is to be performed at the end of any sacrificial-session. (Cp. XIII. 4.9-10). For this Sūtra cp. Lāṭyāśs X. 17.19.

त्रीण्येषां साम्युत्थानान्यतिरात्रैः॥१५॥ सहस्रपूरणगृह-पतिमरणसर्वज्यान्यः ॥१६॥

15-16. There are three types of rising up (i.e. abandoning) (the sacrificial session) in the half, viz. when the number thousand (of the cows) is completed;[1] or when the Gṛhapati (chief of the performers) is dead or when all (the cows) are lost. (The abruptly stopped session is then to be completed) by means of (any one of) the Atirātras (mentioned in Sūtras 16-19)[2].

1. See Sūtra XXIV. 5.28 where a hundred heifers alongwith a bull are said to be let free until the cows become one thousand.
2. For this Sūtra cp. TMB XXV. 10.19-20.

सहस्रपूरणे गौः ॥१७॥ तदेव दत्त्वा ॥१८॥

17-18. When the number thousand is completed,

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(then) having given it (=the thousand cows) only, (the performers should perform) the Gauḥ (Atirātra) (and break the session).

आयुर्गृहपतिमरणे ॥१९॥

19. When the Gṛhapati dies, (then) the performers should perform) the Āyuḥ (Atirātra) (and break the session).

सर्वज्यान्यां विश्वजित् ॥२०॥

20. When all (the cows are) lost, (then they should perform the Viśvajit (Atitrātra) (and the break the session).

ज्योतिष्टोमो वा सर्वेषाम् ॥२१॥

21. Or, for all (the three cases), (they should perform Jyotiṣṭoma (Atirātra)[1].

1. For Sūtras 16-20, cp. Lāṭyāśs X. 17.6-8; 13.

नावभृथं सरस्वत्याम् ॥२२॥

22. No Avabhṛtha (-bath) in (the river) Sarasvatī[1].

1. When the session is finished, the Avabhṛtha-bath is to be taken at Kārapacava in Yamunā-river. In the middle, a doubt will arise whether the bath can be taken in the river nearby viz. Sarasvatī or not. This Sūtra prohibits the bath in Sarasvatī. For this Sūtra cp. Lāṭyāśs X. 17.10.

परिपार्श्वेषूदकेषु ॥२३॥

23. (They should take the Avabhṛtha-bath) in any water nearby (excepting the Sarasvatī-water).

असत्सूद्धृत्य ततः॥२४॥

24. In case there is none (nearby), then having taken (water) thereof (i.e. Sarasvatī) (they may perform the Avabhṛtha-bath)[1].

1. Cp. Lāṭyāśs X.17.11.

द्वितीये दृतिवातवतोरयनस्याहनी त्रिवृत्पञ्चदशस्तोमे पर्वान्तरेषु व्यत्यासम् ॥२५॥

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25. In the second (Sārasvata-sacrificial session[1]), in the interval (day)s of the Junctures[2], those days of the Dṛtivātavatorayanam (-session)[3] on which the Nine-versed (Trivṛt) and Fifteen-versed (Pañcadaśa) stomas are used, are to be performed alternately.

1. For this session, cp. TMB XXV. 11.1-4; Lāṭyāśs X.18.1-8.
2. viz. the New and Full-moon-day. On the first day, Trivṛt stoma is to be used, on the second the Pañcadaśa, on the third the Trivṛt on the fourth the Pañcadaśa and so on.
3. For this session see XXIV. 4.16.

तयोश्चेदसमाप्तयोरागच्छेद्यजनीयकालस्तमुपेत्य शेषमनुसमापयेयुः ॥२६॥

26. If the Yajanīya (=sacrificial) day (viz. the New or Full-moon-day comes while these[1] two are not completed, then having finished that (viz. New or full-moon-day by Āyuḥ or Gauḥ sacrifice respectively) they complete the remaining (that day)[2].

1. viz. Trivṛt-stoma-day and Pañcadaśa-stoma-day.
2. When the Trivṛt-stoma-day is performed but the Pañcadaśa-stoma-day is still to be performed and then due to the loss or increase of a lunar day, the New or Full-moon-day occurs, then on that New or Full-moon-day the Āyuḥ or Gauḥ sacrifice (respectively) should be performed (cp. Sūtra 3). Then the next day should be performed as a Pañcadaśa-stoma-day.

शुक्लपक्षश्चेत्त्रिवृदग्निष्टोम इत्येके॥२७॥ पञ्चदश उक्थ्यः कृष्णे ॥२८॥

27-28. According to some if it is a bright fortnight, then a nine-versed Agniṣṭoma (is to be performed everyday) and in the dark (fortnight) fifteen-versed Ukthya (is to be performed everyday).

1. This is an option to what has been mentioned in the Sūtra 26.

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तृतीये यजनीययोरह्नोरभिजिद्विश्वजितौ ॥२९॥

29. In the third (Sārasvata-sacrificial-session[1]), on the Yajanīya-days, (there should be) Abhijit and Viśvajit (in stead of Gauḥ and Āyuḥ).

1. For this session, cp. TMB XXV. 12.1-6; Lāṭyāśs X. 18.9.

पर्वान्तरेषु त्रिकद्रुकाः ॥३०॥

30. In the intervals between the Junctures viz. (New and Full-moon-days) there should be the Trikadruka-days.

पूर्ववदनुसमापनम् ॥३१॥

31. The afterward-completion is to be done as in the previous (sessions)[1].

1. See Sūtra 26 with notes. Thus when the Trikadruka-days are being performed, if in between them a New or Full-moon-day comes, then the Viśvajit or Abhijit (respectively) is to be performed and then on the next day the due sacrifice from the Trikadruka-series should be performed and thus the series should be completed.

दार्षद्वतम् ऋत्विगाचार्ययोरन्यतरस्य गा रक्षेत्संवत्सरम् ॥३२॥

32. (The next sacrificial-session is called) Dārṣadvata[1]. (In it one) should guard the cows of a priest or a teacher for a year.

1. A session performed at the river Dṛṣadvatī. For this session cp. TMB XXV. 13.1-4; Lāṭyāśs X.18. 10-19.15.

अपरं व्यर्णे नैतन्धवेऽग्निमिन्धीत ॥३३॥

33. For another (year) (one) should kindle fire (for domestic worship) at Vyarṇa Naitandhava (a dried up place in the river Sarasvatī).

कुरुक्षेत्रे परिणहि स्थलेऽग्न्याधेयमन्वारम्भणीयान्तं भवति॥३४॥

34. (Then in the third year), at the Pariṇaḥ place in the Kurukṣetra, let there be Agnyādheya (the rite of establishment of sacred fires)[1], upto the Anvārambhaṇīyā[2].

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1. For this rite cp. IV. 7.1ff. After the fires are established, the Anvārambhaṇīyā-iṣṭi (= an offering which is "to be annexed"), should be performed at the time of beginning to offer regularly the New and Full-moon-offerings.
2. For this offering see IV. 5.22-26. The next Sūtra opposes the view mentioned in this Sūtra. For Sūtras 32-34, cp. TMB XXV. 13.1. For this Sūtra, cp. Lāṭyāśs X.19.1.

दर्शपूर्णमासान्तं वा ॥३५॥

35. Or, rather upto the New and Full-moon-offerings[1].

1. This is in contrast with the view mentioned in the earlier Sūtra. For this Sūtra cp. Lāṭyāśs X.19.2.

आहिताग्निश्चेद्व्यर्णेऽग्निहोत्रमेव जुहुयात् ॥३६॥

36. If the sacrificer is already one who has kept sacred fires (*āhitāgni*), then he should offer only the Agnihotra in the Vyarṇa.

पुरोडाशोऽग्नये तेन यजमानः पूर्ववत् ॥३७॥

37. (He should daily offer) a sacrificial bread to Agni and thereby proceed in the same way as (described in connection with) the first (Sārasvata-sacrificial-session)[1].

1. See XXIV. 5.35ff. Thus a peg is thrown and where it falls, there the Gārhapatya is to be fixed. They proceed in this manner along the right bank of the river Dṛṣadvatī.

एत्य च दृषद्वतीतीरेण ॥३८॥ अवभृथमभ्यवयन्ति यमुनां त्रिप्लक्षावहरणं प्रति ॥३९॥

38-39. And having come (to the place where Dṛṣadavatī is born), (they) descend for the Avabhṛtha-rite towards Yamunā, at Triplakṣāvaharaṇa[1].

1. For Sūtras 37-39, cp. TMB XXV. 13.2; 4.

स्वयमेव सामगानम् ॥४०॥

40. (The sacrificer should do) the sāman-singing, (at the time of the Avabhṛtha-rite) himself[1].

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1. Cp. Lāṭyaśs X. 19.10.

आप्लवनमात्रं वा॥४१॥

41. (There should be either the complete Avabhṛtha-rite) or merely a bath.

उदेत्यैतयैवेष्ट्या यजेत ॥४२॥

42. Having come up (from water) he should sacrifice with the same offering[1].

1. viz. a sacrificial bread to Agni, cf. Sūtra 37.

पशुना वा तद्देवतेन ॥४३॥

43. Or with an animal to the same deity (viz. Agni).

अग्निष्टोमेन वा ॥४४॥

44. Or with the Agniṣṭoma.

XXIV. 7.

तुरायणं वैशाखीशुक्लस्य पञ्चम्याम् ॥१॥

1. The sacrificial-session called Turāyaṇa[1] (is to be started) on the fifth day of the bright half of the Vaiśākha (month),

1. For this session, cp. TMB XXV. 14. 1-5, Lāṭyāśs X. 20.1-9.

चैत्रस्य वा ॥२॥

2. or of the Caitra (-month)[1].

1. Cp. Lāṭyāśs X. 20.2.

प्रातराहुत्यन्तेऽदीक्षितो दीक्षारूपाण्यासजते ॥३॥ तूष्णीं कृष्णाजिनादीनि ॥४॥

3-4. After the morning-libation (of Agnihotra) (the sacrificer), without being consecrated, fastens silently (on his body), the forms of consecration, viz. black antelope's skin etc[1].

1. Cp. TMB XXV. 14.2.

हवींषि निर्वपत्याग्नेयमैन्द्रं वैश्वदेवं चरुं सवनकालेष्वेकैकम्॥५॥

5. (Then the Adhvaryu) pours out (material for) ob-

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lations (viz. sacrificial bread) for Agni, Indra, and Viśvedevas, each one at one of the three pressing-times, respectively[1].

1. Cp. TMB XXV. 14.4.

तन्त्रेण वा ॥६॥

6. Or, Jointly.

1. Thus all the three together. Cp. Lāṭyāśs X. 20.6.

अन्वहम् ॥७॥

7. Everyday, (he does like this)[1].

वा हविःशेषभक्षः ॥८॥

8. (The sacrificer, during the period of this session, should eat the normal food) or eat the remaining portion of the oblations.

संवत्सरं यजते ॥९॥

9. He sacrifices (like this) for a year.

अनियतोदकं दार्षद्वतवदवभृथादि ॥१०॥

10. Except the rules about water[1], the details like the Avabhṛtha (-rite) etc[2]. are (all as in the case of Dārṣadvata (-sacrificial-session).

1. For this see XXIV. 6.38-39.
2. i.e. the details mentioned in XXIV. 6.40-42 are applicable here also.

द्वादशाहविकल्पाः ॥११॥

11. (Now we shall deal with) the variations of the Dvādaśāha.

सर्वाग्निष्टोमो भरतद्वादशाहः ॥१२॥

12. The Bharatadvādaśāha consists of all the Agniṣṭoma-days.

1. i.e. all the ten days of the ten-day-rite in this Dvādaśāha should be of Agniṣṭoma-type. The first and the twelfth days should each be an Atirātra only. Cp. Kṣudrasūtra II. 15.4.

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संक्रमद्वादशाहे दशरात्रस्य त्र्यहप्रथमानि प्रथमस्त्र्यहः ॥१३॥

13. In the Saṁkramadvādaśāha (sacrificial session) for the first three days, the first three days of each of the three-day-periods of the ten-day-rite are to performed[1].

1. In the ten-day-rite of the Dvadaśāha, if the tenth day is kept apart, there remain three three-day-periods. In the present session at the time of performing the ten-day-rite, the first three days in it should be the same as the first, fourth, and seventh days of the ten-day-rite in the normal paradigme.

त्र्यहद्वितीयानि द्वितीयस्त्र्यहतृतीयानि तृतीयस्त्र्यहः ॥१४॥

14. The second three-day-period (in this session, will be the same as the second days in the three-day-periods (in the ten-day-rite in the normal Dvādaśāha)[1], and the third three-day-period (in this session will be the same as) the third days in the three-day-periods (in the ten-day-rite in the normal Dvādaśāha)[2].

1. viz. the second, fifth and eighth days in the ten-day-rite in the normal Dvādaśāha.
2. viz. the third, sixth, and ninth day in the ten-day-rite in the normal Dvādaśāha.

प्रकृत्या दशमम् ॥१५॥

15. The tenth day will be the same as in the normal Paradigme[1].

1. For this day in the ten-day-rite in the normal Dvādaśāha, cp. XII. 3. 20. For Sūtras 13-16, cp. Kṣudra-sūtra III. 13. 1-3.

अग्निष्टुदिन्द्रस्तुत्सूर्यस्तुद्वैश्वदेवस्तुतां वैकैकेन ॥१६॥

16. Or, (the ten-day-period in the Dvādaśāha may be passed) by (performing every day) one of the following (sacrifices): Agniṣṭut, Indrastut, Sūryastut, Vaiśvadevastut[1].

1. For these sacrifices, cp. XXII. 4.29-5.4.

त्रिकद्रुकैर्वाहीनैकाहानां वैकैकेनाप्तोर्यामराजसूयवर्जम् ॥१७॥

17. Or (the ten-days in the Dvādaśāha may be passed)

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by (performing) the Trikadrukas (viz. Jyotiḥ, Gauḥ, Āyuḥ) or by any one of the Ahīna (sacrifices) or one-day-sacrifices (by repeating them), except by the Aptoryāma or by (the Soma-sacrificial-days) in the Rājasūya.

गो-आयुर्भ्यां वा ॥१८॥

18. Or (the ten-days in the Dvādaśāha may be passed) by (performing) Gauḥ and Āyuḥ (repeating both of them or any one of them).

अभ्यासानुपपत्तौ ज्योतिष्टोमः पूरणः ॥१९॥

19. When the repetition is not possible, the Jyotiṣṭoma (may be performed) for the sake of completion[1].

1. Thus in the ten-days, in the Dvādaśāha, Trikadruka-days are performed thrice and then only one day remains. It is not possible always to repeat the Trikadruka-days, because they are three and only one day is at the disposal. In that case the Jyotiṣṭoma should be performed.

यथोक्तस्य स्तोत्रं स्तोत्रियं वर्चं वा साम वा यजुर्वाहर्वान्यत्कृत्वा यजेत ॥२०॥

20. One may sacrifice with (a different kind of) Dvādaśāha simply by) changing a Stotra or a Stotriyā-verse, or a Ṛc-verse or a Sāman, or a Yajus or a whole day of the Dvādaśāha as prescribed.

व्यत्यासमन्ततः ॥२१॥

21. Lastly, having reversed (the order of the ten-days, one may perform the Dvādaśāha).

1. i.e. starting with the tenth day and ending with the first day. This interpretation is different from that given by the commentators.

नास्त्येषामन्तः ॥२२॥

22. There is no end to these (variations of the Dvādasāha)[1].

1. Cp. Kṣudrasūtra, III.16.1.

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अयनमुत्सर्गिणाम् गवामयनविकल्पाः ॥२३॥

23. (Now), the sacrificial session called "Course of those who abandon (some days etc.)" (and other) variations of Gavāmayana (sacrificial session)[1].

1. The intended meaning seems to be as follows: To perform Gavāmayana by abandoning some days is possible and such performances can be treated as variations of the Gavāmayana.

पञ्चोक्थ्यांस्त्रीनभिप्लवानुपेत्य चतुर्थं चतुरुक्थ्यमुपयन्ति॥२४॥

24. Having performed three Abhiplava (six-day-rite)s, with five Ukthya (day)s, they perform the fourth (Abhiplava-six-day-rite) with four Ukthya-days.[1]

1. In the normal paradigme, an Abhiplava-six-day-rite consists of four Ukthya-days to which an Agniṣṭoma-day precedes and succeeds. While performing the first three Abhiplava-six-day-rites, one should abandon one Agniṣṭoma-day and perform five Ukthya-days each time.

स्तोमोत्सर्गो वैकस्याह्नः ॥२५॥

25. Or Stomas of a day may be abandoned.

पशोर्वा सवनविधिक्रिया ॥२६॥

26. Or, the animal (-sacrifice) (is to be performed) instead of the ritual activities of the Soma-pressing[1].

1. Thus the Soma-pressing, Soma-scoops, offering of Soma etc. –all this ritual is to be dropped on some days and merely the animal-sacrificial procedure is carried on throughout all the timings of the three pressings. For details, see TMB V. 10.9-11.

अनारम्भो वा ॥२७॥

27. Or no performance (of a day).

तापश्चितविकल्पः ॥२८॥

28. Now, a variation of Tāpaścita (-sacrificial-session).

अयमेव प्रायणीयोऽतिरात्रः सर्वं सत्त्रं स्यात् ॥२९॥

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यथोक्तपृष्ठः ॥३०॥

29-30. The same Prāyaṇīya (Introductory) Atirātra (which is the first day of the Dvādaśāha, should be repeatedly performed) throughout the session (which lasts for a year) and it should be with Pṛṣṭhas as described (for the normal paradigme).

अथापरम् ॥३१॥

31. Now another (variation of Tāpaścita).

ज्योतिष्टोमाश्चत्वारोऽभिजित् तैः षण्मासान् ॥३२॥

32. Four Jyotiṣṭomas (and) one Abhijit; by these (five days, they should pass) six months (repeating them again and again).

व्रतम् विषुवत्स्थाने ॥३३॥

33. In the place of the Viṣuvat (central day), (there should be the Maha-) vrata (-day).

विश्वजिज्ज्योतिष्टोमाश्चत्वारस्तैरुत्तरान् ॥३४॥

34. Viśvajit and four Jyotiṣṭomas; by these (sacrifices they should pass) the last (six months, repeating these sacrifices again and again).

एतत्पुरुषस्य नारायणस्योत्तमम् ॥३५॥

35. This last (session is) of Puruṣa Nārāyaṇa[1].

1. For this session, cp. Lāṭyāśs X. 13.4. In the Tāpaścita-sacrificial-session, the third year is said to be the same as the Gavāmayana (cp.XXIV. 5.2). Therefore, here, in the context of variations of Gavāmayana (cp. Sūtra 23), the session of Puruṣa Nārāyaṇa which is a variation of the Tāpaścita, is detailed.

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Expiations (Prāyaścitta)s

XXV. 1.

कर्मोपपाते प्रायश्चित्तं तत्कालम् ॥१॥

1. When there occurs a mishap in any ritual act[1], then an expiation (should be performed) at the same time.

1. A mishap occurs in a ritual act in four ways: if an act is not performed at all; if it is lacking in some respects; something is done in excess or if something is done in a way different from the one prescribed.

चोदना वाकालशब्दात् ॥२॥

2. Or, rather, (a prescription of expiation is merely) a prescription (of expiation and not of time also) because there is no word (indicating) time[1].

1. The view mentioned in this Sūtra is refuted in the next Sūtra. The intended meaning of this Sūtra seems to be as follows: The statements like one should make an expiation by throwing the split spoon in the fire and then use another spoon, do not mention any time as such for this expiation. One may perform this expiation at any time. What is mentioned is merely the cause that necessitates an expiation.

कालो वा प्रत्ययात् ॥३॥

3. (One should understand), rather, the time (by the cause of the expiation) because there is an experience (like that)[1].

1. Thus the cause *does* indicate the time.

महाव्याहृतिहोमोऽनादेशे ॥४॥

4. When there is no prescription (about the details of an expiation), a libation (of ghee) (should be made) with a Great Utterance (*Mahāvyāhṛti-*).

1. *Bhūḥ, bhuvaḥ* and *svaḥ* are the Mahāvyāhṛtis.

हौत्रिके भूरिति गार्हपत्ये ॥५॥

5. When (there is a damage in the activity) belonging

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to the Hotṛ (i.e. the ritual connected with the Ṛgveda in general, then a libation should be made) in the Gārhapatya (-fire), with *bhūḥ*.

दक्षिणाग्नावाध्वर्यवे भुव इति ॥६॥

6. When (there is a damage in the activity) belonging to the Adhvaryu (i.e. to the ritual connected with the Yajurveda in general, then a libation should be made) in the Dakṣiṇa (-fire) with *bhuvaḥ*.

आग्नीध्रीये सोमे ॥७॥

7. In a Soma-sacrifice (in the same case as described in the Sūtra 6), (the libation should be made) in the Āgnīdhrīya-(fire-hearth) (with *bhuvaḥ*).

स्वरित्यौद्गात्र आहवनीये ॥८॥

8. When (there is a damage in the activity belonging to the Udgāṭr (i.e. in the ritual connected with the Sāmaveda in general, then a libation should be made) in the Āhavanīya (-fire) with *svaḥ*.

चतुर्गृहीतान्येतानि सर्वत्र ॥९॥

9. In each of these[1] (the ghee should be) scooped four times.

सर्वप्रायश्चित्तं च पञ्चभिः प्रत्यृचम् ॥१०॥

10. And (in addition to each of the above mentioned libations), an all-expiation (should be made by offering five libations) with five (verses) each one with one of the verses (in sequence).

त्वं नो अग्न इति द्वाभ्याम् (२१.३-४) अयाश्चाग्नेऽस्यनभिशस्तिश्च सत्यमित्त्वमया असि अया नो यज्ञं वहास्यया नो धेहि भेषजं स्वाहा ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितता महान्तः तेभिर्नोऽअद्य सवितोत विष्णुर्विश्वे मुञ्चन्तु मरुतः स्वर्काः स्वाहोदुत्तममिति (१२.१२) च ॥११॥

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11. (The above mentioned libations are to be made) with the two verses beginning with *tvaṁ no agne* (VS XXI. 3-4), (and with *ayāścāgne...*, *ye te śatam...* and *uduttamam...*) (VS XII.12) respectively.

अविज्ञाते प्रतिमहाव्याहृति सर्वाभिश्चतुर्थम् ॥१२॥

सर्वप्रायश्चित्तं च ॥१३॥

12-13. When it is not known (the activity of which Veda is damaged), then (a libation should be made) with each of the great utterances) and the fourth (libation) with all the great utterances together) and then the all-expiation[1] (should be performed).

1. For this, see Sūtras 10-11.

अग्निहोत्री चेद्दुहानोपविशेद्यजुषोत्थापनमेक उदस्थाद्देव्यदितिरायुर्यज्ञपतावधादिन्द्राय कृण्वती भागं मित्राय वरुणाय चेति ॥१४॥

14. If the cow (that yields milk) for Agnihotra sits down while being milked, according to some, he should make her stand up with a Yajus (-formula) (beginning) with *udasthād* (ŚB XII. 4.1.9)[1].

1. Cp. ŚB XII.4.1.9.

दुग्ध्वा ब्राह्मणायैनां दद्याद्यमनभ्यागमिष्यन्त्स्यात् ॥१५॥

15. And then having milked her, he should give her to a Brāhmaṇa, to whom he will never visit[1].

1. Another meaning of this clause: "(The Brāhmaṇa) who will not visit him". But this meaning is rather artificial.
2. Cp. ŚB XII.4.1.9.

दण्डेन वानुपिष्योत्थाप्य दोहनम् ॥१६॥

16. Or, having struck her with a staff and having made her stand up, he should milk her[1].

1. Cp. ŚB XII.4.1.10.

अदानं च ॥१७॥

17. And no gift (of her should be made)[1].

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1. As is done in the other practice mentioned in Sūtras 14-15.

अदुहानायामन्याम् ॥१८॥

18. If (she) is not yielding milk, he should milk another one.

वाश्येत चेत्तृणान्यालुप्य ग्रासयेत् सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्तीति ॥१९॥

19. If (she) lows, having plucked grass, he should feed her, with *sūyavasād*...(ṚV I. 164.40)[1].

1. Cp. ŚB XII.4.1.12.

XXV. 2.

तस्यै पयसा जुहोति ॥१॥

1. (And) then one should make libations with her[1] milk.

1. See XXV. 1.19.

लोहितदोहे दक्षिणाग्निं परिश्रित्य व्युत्क्रामतेत्युक्त्वोष्णे भस्मनि रुद्राय हुत्वा पूर्ववद्दानम् ॥२॥

2. If she milks blood, then having enclosed the Dakṣiṇa-fire (by means of some mat cloth), having given the order, "Disperse", (to the people in the house) and then having offered (that bloody milk) on the hot cinders, with "To Rudra hail," he should make a gift of her as (described) before[1].

1. See XXV. 1.15. Thus the cow is to be given to a Brāhmaṇa, whom one will never visit. See ŚB XII. 4.2.1.

हौम्यं गवि सद्रौद्रम् उपसृष्टं वायव्यम् दुह्यमानमाश्विनम् दुग्धं सौम्यम् अधिश्रितं वारुणम् उदन्तं पौष्णम् विष्यन्दमानं मारुतम् बिन्दुमत्सारस्वतं शान्तं मैत्रम् उद्वास्यमानं सवितुरुद्वासितमदितेरुन्नीयमानं वैश्वदेवम् उन्नीतं बार्हस्पत्यम्

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प्रह्रियमाणं धात्रम् प्रहृतं वैश्वकर्मणम् अन्तराग्नी वैश्वानरायोपसन्नं द्यावापृथिव्योः पूर्वाहुतिरिन्द्राग्न्योरुत्तरा प्रजापतेर्हुतमैन्द्रम् ॥३॥

3. If the (milk) to be offered, (becomes impure) while it is still in the cow, it becomes belonging to Rudra; when it is touched (by her calf and thereby unworthy to be offered), then to Vāyu; when it is being milked (and becomes impure, because some small creatures fall in it), then to Aśvins; when it is milked (...), then to Soma, when it is set (over the fire) (...) to Varuṇa; when it has come upto the brim (...) to Pūṣan, while it is falling down (...) to Maruts; while it is with bubbles (...) to Sarasvatī ; when it has been taken down (from above the fire) (...) to Savitṛ; when it has been taken down (from above the fire) (...) to Aditi; while it is being filled (in the ladle) (...) to Viśvedevas; when it is filled (in the ladle) (...) to Bṛhaspati, when it is being carried (towards the Āhavanīya-fire) (...) to Dhātṛ; when it is carried (towards the Āhavanīya-fire), to Viśvakarman, when it is (situated) between (the Gārhapatya and the Āhavanīya) fires (...) to Vaiśvānara; when it is situated near (the fire) (...), to Dyāvāpṛthivī, if before the first libation (...) to Indra and Agni; if before the latter libation (...) to Prajāpati; and after it has been offered, (if the remaining milk becomes impure...) to Indra[1].

1. For the milk in the various stages and the deities, Cp. JB 1.21; ŚB XI. 5.3.5.

यथाकालोपपाते तद्देवते तद्दैवतं हुत्वा तद्वातिदिश्यान्येन जुहुयात् ॥४॥

4. At whatever time and whatever damage it is to be offered to that deity (to which the milk belongs at that time), having offered to that deity[1] or having extended[2] the milk to that deity, (the Adhvaryu) should offer the normal Agnihotra with another (pure milk).

1. It is to be offered with the formula "To N.N. Svāhā"

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2. The milk is "extended" to a deity in the following manner: "O N.N. this is your milk."

स्कन्देच्चेदस्कन्नधित प्राजनीत्यभिमृश्य शेषेण जुहुयात् ॥५॥

5. If (the milk) spills, after touching it with *askannadhita*...(ŚB II.4.1.7), he should offer with what is remaining[1].

1. Cp. ŚB XII.4.1.7.

भिद्येत चेदवापद्येत स्कन्नप्रायश्चित्तेनाभिमृश्य व्याहृतिभिश्चाद्भिरुपनिनीय कपालानि भस्मोद्वापे कुर्यात् ॥६॥

6. If the pot (in which milk is kept) is broken, or is turned upside down, then having touched (the spilled milk) with the expiation-formula (used in the case) of spilled (milk), having poured water on (the milk) with the Vyāhṛtis[1], he should throw the sherds of the brokon pot on the heap of cinders[2].

1. Viz. *bhūḥ, bhuvaḥ, svaḥ*
2. Cp. ŚB XII.4.2.6.

भुवपतय इति (२.२) हाविर्यज्ञियम् ॥७॥

7. (If the offering-material) in the Haviryajñas (viz. The New - and Full moon-offering etc.) (spills), (then he should touch it) with *bhuvapataye*...(VS II.2.).

1. Cp. ŚB XII. 3.3.17.

देवान्दिवमगन्निति (८.६०) सोमे ॥८॥

8. If Soma spills, he should touch it with *devān divam*... (VS VIII. 60)[1].

1. Cp. ŚB XII. 5.7.8.

ययोरोजसेति (८.४९) वोदकेनोपसिञ्चेत् ॥९॥

9. Or, he may sprinkle water upon it with *yayorojasā*.... (VS VIII. 59)[1].

1. Cp. ŚB XII. 5.7.7.

उन्नीतसर्वस्कन्दनस्रुग्भेदयोस्तत्रैवासनम् ॥१०॥

10. When (all the milk) which is filled in (the offering-

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ladle) is spilled or when the offering-ladle is broken, he should sit there only[1].

1. Cp. ŚB XII. 4.2.6-8.

यत्र प्रदेशे स्रुग्भिन्ना सर्वस्कन्दनं वा जातम् तत्रैवोपवेशनं कुर्यात् ततः स्कन्नस्यास्कन्निति मन्त्रेणाभिमर्शनम् (५) उदकोपसेचनं (९) च ततः अन्यदुन्नीयान्योऽस्मै प्रयच्छेत्तेन होमः ॥११॥

11. Then having filled another milk in (another offering-ladle), some one other should give it to him (that offering-ladle and then, he should make libation with it.

1. Cp. ŚB XII. 1.2.8.

XXV. 3.

पूर्वाहुतौ हुतायां चेदाहवनीयोऽनुगच्छेत्तदुक्तम् ॥१॥

1. After the first libation is made, if the Āhavanīya (-fire) goes out (= is extinguished), then that which is said (to be done in the Brāhmaṇa-text)[1] (should be done).

1. v.i.z. ŚB XII. 4.3.2: Thus, in this case, he should take fire from the Gārhapatya, bring it forward, lay down on the Āhavanīya-hearth and then make the latter libation thereon.

काष्ठं हिरण्यं वाभिजुहुयाच्छ्रुतेः (१४.४.३.१) ॥२॥

2. Or, after laying down (on the fire-place) any log of wood or gold, he may make (the latter) libation because there is a sacred text to that effect[1].

1. viz. ŚB XII. 4.3.1.

त्रिरुद्धृतश्चेदाहवनीयोऽनुगच्छेदुदक्स्थानान्युपलिप्य निर्मथ्य सकृदुद्धृते तस्मिन्त्सायम्प्रातर्होममेके ॥३॥

3. According to some, even after it is taken (from the Gārhapatya and placed in the Āhavanīya-hearth) for three times, the Āhavanīya goes out, then having besmeared (i.e. prepared) the places of fires towards the north (of the earlier ones), haing churned out (fire) (he should establish the Gārhapatya-fire) and after having taken (the fire) once

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(from the Gārhapatya-fire-hearth) in that (Āhavanīya-fire-hearth), he should make the evening and morning-libation.

गार्हपत्येऽनुगते भस्मनारणी संस्पृश्य मन्थनम् ॥४॥

4. When the Gārhapatya fire goes out, having touched the churning-sticks with ashes (of it), one should churn out (fire).

आहवनीयजागरणे वा तत एवोद्धरणम् ॥५॥

5. (If the Gārhapatya-fire goes out) while the Āhavanīya-fire) is awake (burning), then *either* from there only (viz. from the Āhavanīya, fire should be) taken (to the Gārhapatya and libation) should be made in the Gārhapatya which has *now* become the Āhavanīya, and after the libation, fire should be churned out freshly and placed in the Gārhapatya-hearth).

आहृत्य वा ॥६॥

6. Or, having brought (the Āhavanīya completely to the Gārhapatya-hearth, libation should be made there and after the libation, fire should be churned out and placed in the Gārhapatya-hearth)[1].

1. Cp. ŚB XII. 4.3.7.

उलपराज्यागताद्वा ॥७॥

7. Or (the first Āhavanīya is to be thrown away; fire should be put in the Gārhapatya - hearth in the form of burning) bunch of grass (and) from there, (fire is to be brought to the Āhavanīya-hearth).

निर्मथ्य वा॥८॥

8. Or, having churned out (fire and put it in the Gārhapatya-hearth, from there, he should bring fire to the Āhavanīya-hearth and then make libation in the Āhavanīya).

1. Cp. ŚB XII. 4.3.8.

समारोह्यासमारोह्य वा पूर्वमुपशमय्य पूर्ववद्धोमः ॥९॥

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9. Or, having made (the Āhavanīya-fire), to "mount" upon (the churning-sticks) or without having made (the Āhavanīya-fire) to "mount" upon (the churning-sticks), then having made the first (Āhavanīya-fire) extinguished, he should make the libation as described before[1].

1. See Sūtra 3. Thus having besmeared the places of fires towards the north of the earlier ones then having churned out fire, one should establish the Gārhapatya-fire and after bringing (the Āhavanīya-fire), once from the Gārhapatya-fire-hearth, in that Āhavanīya-fire, one should make the evening and morning-libation. Cp. ŚB XII. 4.3.9-10.

त्रिराहृतो दक्षिणाग्निरनुगच्छेच्चेत् अनाहरणमस्य तदहरेके॥१०॥

10. According to some, the Dakṣiṇa-fire, even after it is brought thrice, still goes out, on that day, he should not bring that fire at all.

जाग्रतमाहवनीयमभ्युद्धरेच्चेत्तदुक्तम् ॥११॥

11. If (the Adhvaryu) takes fire (from the Gārhapatya-fire-hearth, suspecting that the Āhavanīya is extinguished, but in fact), while it is waking (= not extinguished), to the Āhavanīya, (then the expiation which is said[1] should be performed).

1. See Sūtra 13.

पश्चान्निधाय पुरस्ताद्वोभयत्र होममेके ॥१२॥

12. (If the Adhvaryu, supposing wrongly that the Āhavanīya is extinghished, takes fire from the Gārhapatya, but before placing it in the Āhavanīya-hearth, comes to know that the Āhvanīya is not extinguished, then) according to some, he should, having placed (the taken up fire) to the west or to the east (of the earlier Āhavanīya-fire), should make libation on both.[1]

1. According to others, he should throw the second-time-brought fire in the Gārhapatya only.

अभिनिधानेऽग्नयेऽग्निमते पुरोडाशः ॥१३॥

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13. If (however), he places (the second-time-brought fire on the earlier brought fire which is really nor extinguished), then (he should offer) a sacrificial bread to Agni Agnimat[1].

1. Cp. ŚB XII. 4.3.5.

समितमिति (१२.५७-५८) वोपस्थानं द्वाभ्याम् ॥१४॥

14. Or he should stand near the fire worshipping it with two (verses beginning with) *samitam*... (VS XII. 57-58)[1].

1. Cp. ŚB XII. 4.3.4.

गृहीतानुगमने चान्वग्निरित्याहृत्य (११.१७)॥१५॥

15. And if the (Āhavanīya) fire taken[1] (from the Gārhapatya), goes out, then (also he should perform, one of these expiations) after having brought (fire) with *anvagniḥ*... (VS XII.11).

1. In the fire-establishment-rite. In that rite Adhvaryu or the sacrificer takes a burning-fire-brand from the Gārhapatya-hearth, with *mamāgne*... (ṚV VIII.7.15) and puts it in the Āhavanīya-hearth (II.1.2.). If this fire is extinguished, then also one of the expiations mentioned in the Sūtras 13-14 should be performed.

अनादेशे पुरोडाशः सर्वत्र ॥१६॥

16. Wherever no specific prescription (about the material of expiatory oblation is made), a sacrificial bread (should be understood)[1].

1. e.g. in the Sūtras 19, 21, etc.

अनुद्धृताभ्यस्तमये कुशबद्धे हिरण्ये पश्चाद्ध्रियमाण इध्मेनोद्धरेदार्षेयो ब्राह्मणः ॥१७॥

17. If the sun is set while (the Āhavanīya-) fire is not yet taken (from the Gārhapatya), then a Brāhmaṇa descended from an Ṛṣi should take up (fire) by means of a fire-brand while gold fastened to Darbha-grass is being held from behind (the Gārhapatya-hearth)[1].

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1. Cp. ŚB XII. 4.4.6.

वैष्णव्याहुतिः ॥१८॥

18. (Then, after this fire is placed in the Āhavanīya-fire-hearth), a libation (of ghee) should be offered to Agni Sūryavat.

अग्नये च सूर्यवते ॥१९॥

19. And a sacrificial bread should be offered to Viṣṇu.

अभ्युदये रजतधारणं पुरस्तात् वैश्वदेव्याहुतिः ॥२०॥

20. When (the sun) has arisen (and yet the Āhavanīya-fire is not yet taken from the Gārhapatya), the (fire is to be taken) while silver is being held in front (of the Āhavanīya) (and then) a libation (of ghee) (should be made) to Viśvedevas[1].

1. Cp. ŚB XII. 4.4.7.

सूर्याय च ज्योतिष्मते ॥२१॥

21. And (a bread) to Sūrya Jyotiṣmat (is to be offered).

समानमुद्धरणम् ॥२२॥

22. The taking up (of the fire) is of the same nature (as described in the Sūtra 17)[1].

1. i.e. a Brāhmaṇa descended from Ṛṣi-family should take up the fire by means of a fire-brand.

वैश्वदेवी वोभयत्रापुरोडाशा ॥२३॥

23. Or, in both the cases[1], there should be a libation (of ghee) to Viśvedevas without any sacrificial bread[2].

1. in the cases mentioned in 17 and 20.
2. ŚB XII.4.4.6-7, libations to Viśvedevas, without the breads are prescribed in both the cases. Cp. ŚB XII. 4.4.6-7.

उभयानुगमने पुनराधेयं वा ॥२४॥

24. If both (the Gārhapatya and Āhavanīya) go out (and then the Sun sets or rises), then optionally[1], Re-establishment of (fires)[2] (should be performed).

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1. Another option is establishment of fires (Agnyādheya). For this see IV.7.1-10.16.
2. For this See IV. 11.1-15.

भेदेनाप्युपपातात् ॥२५॥

25. (The Re-establishment should be performed) even if one of the two fires viz. Gārhapatya and Āhavanīya is extinguished) severally, because (it is also) a mishap.[1]

1. The view mentioned in this Sūtra is rejected in the next Sūtra.

न सह-प्रक्लृप्तेः ॥२६॥

26. No, (the Re-establishment should not be performed if either of the Āhavanīya and Gārhaptya is extinguished and the sun rises or sets, but only when both of them are extinguished and the sun rises or sets) for (both of them are) arranged (established) together only[1].

1. Neither of the two can be established separately. They are established together only and not irrespective of each other.

XXV. 4.

मथ्यमानश्चेन्न जायेत यमदूरात् परा पश्येत्तमाहृत्याभिजुहुयात्॥१॥

1. If (even though), being churned, fire is not being produced, then whatever (fire) (the Adhvaryu) sees from distance, having (placed it in the Gārhapatya-hearth and then having) brought (some fire from there to the Āhavanīya-hearth), he should make the libation thereon.

ब्राह्मणहस्ते वा ॥२॥

2. Or, (he may make the Agnihotra-libation) on the hand of a Brāhmaṇa.

वासानपनोदश्च ॥३॥

3. And (henceforth) no denial of residence (to that Brāhmaṇa).

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अजकर्णे वा दक्षिणे ॥४॥

4. Or (he may make the Agnihotra-libation) in the right ear of a he-goat.

अभोजनं तस्य ॥५॥

5. (And henceforth) no eating of it (he-goat).

कुशस्तम्बे वा ॥६॥

6. Or (he may make the Agnihotra-libation) on a tuft of Darbha-grass.

अनासनं तस्मिन् ॥७॥

7. (And henceforth) no sitting on it (Darbha-grass).

अप्सु वा ॥८॥

8. Or (he may make the Agnihotra-libation) in waters[1].

1. For Sūtras 1, 2, 4, 6, 8 cp. TB III. 7.3.1-5, ṢaḍB IV. 1.12.

नाद्भ्यो बीभत्सेतेति श्रुतेः ॥९॥

9. For there is a sacred text "He should not be disgusted of waters."[1]

1. The source of this text is not known. The meaning implied is that after an Agnihotra-libation is made in water, one should not abuse waters.

अहुताभ्युदित उन्नीया तमितोरासीत ॥१०॥

10. (When the Āhavanīya-fire is brought but) libation is not made and the sun rises, then in that case, having filled (the libation-material) (in the offering-ladle) he should sit (near the Āhavanīya-fire) until his breath can be controlled.

हुत्वा भूरित्यनुमन्त्रणम् ॥११॥

11. (Then), having made the libation, he should utter *bhūḥ* afterwards.

वरदानं च ॥१२॥

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12. A gift of the chosen thing (is to be made to the Adhvaryu).

सर्वनाशे हविषां दोषे वा तदुक्तम् ॥१३॥

13. If all the offering-materials are lost or if they are defiled, then either what has been said (elsewere[1], is to be done),

1. See 1.7.28. Thus according to this the whole performance is to be repeated.

आज्येन वा प्रतिसंख्याय देवतेज्या॥१४॥

14. or, having counted (the material for how many deities is lost), one should make libation to those deities (concerned) by means of ghee.

पुनःक्रिया च ॥१५॥

15. And (then) repetition (of the whole performance).

विप्रकृप्त्युपपाताभ्याम् ॥१६॥

16. If (there is any loss of offering-materials) severally (then also the same expiation is to be performed)[1] for (their) arrangement and damage is different.

1. viz. the expiation mentioned in Sūtras 13-15.

अन्तरागमने नाद्रियेत ॥१७॥

17. If (a cart or rat etc.) goes through between the Gārhapatya and Āhavanīya he should not heed it[1].

1. Cp. ŚB XII 4.1.3.

श्वैडवराहेषूदधारां प्राचीदं विष्णुरिति (५.१५) ॥१८॥

18. If (however), a dog, a vicious ram or a vicious boar goes (through between the Gārhapatya and the Āhavanīya-fire), then a line of water should be made (by pouring it from the Gārhapatya upto the Āhavanīya) with *idaṁ viṣṇuh...* (VS V. 15)[1].

1. Cp. ŚB XII. 4.1.4-5.

भस्मनो वा ॥१९॥

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19. Or (a line) of ashes (taken from the Gārhapatya-hearth should be made)[1].

1. ŚB XII. 4.1.4 mentions this practice but rejects it.

चक्रीवत्यग्नये पथिकृते॥२०॥

20. If a wheeled (*cakrīvat*)[1] carriage goes between the fires then (a sacrificial bread is to be offered) to Agni Pathikṛt.

1. The word *cakrīvat* generally means "wheeled carriage". Karka, however, takes it in the sense of "an ass".

प्रज्ञातेष्ट्यतिपत्तौ च ॥२१॥

21. And if (the timings of) any well-known Iṣṭi (=offering)[1] are transgressed, (then also the same expiation should be performed)[2].

1. e.g. The New and Full-moon-offering or Cāturmāsyas or Āgrayaṇa etc.
2. viz. a sacrificial bread should be offered to Agni Pathikṛt (see Sūtra 20).

नियतास्वतिपत्तिश्रुतेः ॥२२॥

22. (This is only in the case of regular Iṣṭis and not of optional Iṣṭis) because there is a sacred text about the transgression (of timings, only) in connection with the regular (Iṣṭis)

स्तोत्रमोहे शस्त्रस्य च ॥२३॥

23. If there is any confusion in (singing) a Stotra, (a sacrificial bread is to be offered to Agni Pathikṛt and) (the same is to be done if there is any confusion in reciting) a Śastra.

जनमरणे च ॥२४॥

24. And if some person dies (a sacrificial bread is to be offered to Agni Pathikṛt).

उपपातसामर्थ्यात्स्वजने ॥२५॥

25. On the strength of "mishap (*upapāta*)" (this death

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is to be understood as that) of one's own person (i.e. relative)[1].

1. An expiation is required when a ritual act gets "damaged" (see XXV. 1.1). This is possible only if a relative of the sacrificer dies and not any unknown person. So the word *jana* in the 24th Sūtra should be taken in the sense of *svajana* i.e. a relative. This Sūtra and also the next Sūtra specify the scope of the 24th Sūtra.

नित्यत्वाच्च ॥२६॥

26. And because of the commonness (simply of the death of any person)[1].

1. Death is a common phenomenon. But the death of any person who is not a relative of the sacrificer, does not require an expiation. So only when a relative like a son, grandson, etc. dies, expiation is to be performed.

अग्नये व्रतपतये व्रत्येऽहनि मैथुनमांसभोजनं चेत् ॥२७॥

27. If on the day of vow (*vratya*)[1], (the sacrificer) practises intercourse or eats meat, a sacrificial bread is to be offered to Agni Vratapati.

1. For the vow see II. 1.7.

आहिताग्नेरार्त्यश्रुकरणेऽग्नये व्रतभृते ॥२८॥

28. If he who has established sacred fires, sheds tears (on the day of vow) (a sacrificial bread should be offered) to Agni Vratabhṛt.

संसर्गे नाद्रियेत ॥२९॥

29. If (the sacred fires come) in contact (with the profane fire), he should not heed it[1].

1. Cp. ŚB XII. 4.4.2.

अनुक्रोशेऽग्नये संसर्गायाहुतिर्वा ग्रामाग्निना चेत् ॥३०॥

30. But if there is some repentance, (in his mind) (he should offer a sacrificial bread) or make a libation (of ghee) to Agni Saṁsarga in case the fires come in contact with village fire.

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अग्नये विविचये मिथश्चेत् ॥३१॥

31. To Agni Vivici (a sacrificial bread or a libation of ghee is to be offered) in case (the sacred fires come in contact) with each other (or it may be neglected)[1].

1. Cp. ŚB XII. 4.4.2.

अग्नये संवर्गाय प्रदव्याच्चेत् ॥३२॥

32. To Agni Saṁvarga (a sacrificial bread or a libation of ghee is to be offered in case the sacred fires come in contact) with forest fire, (or it may be neglected).

अग्नयेऽप्सुमते वैद्युताच्चेत् ॥३३॥

33. To Agni Apsumat (a sacrificial bread or a libation of ghee is to be offered, in case, the sacred fires come in contact) with lightning-fire (or it may be neglected).

1. Cp. ŚB XII. 4.4.4.

अग्नये शुचये शुच्यायतनाच्चेत् ॥३४॥

34. To Agni Śuci (a sacrificial bread or libation of ghee is to be offered, in case, the sacred fires come in contact with fire) from an impure place[1] (e.g. from the house of a person of low caste)[2].

1. In this case one should perform expiation without fail. It is not optional. One should not neglect it.
2. Cp. ŚB XII. 4.4.5.

भार्यागोषु यमजनने मारुतं त्रयोदशकपालं निर्वपेत् ॥३५॥

35. If twins are born either to any one of the wives (of the sacrificer) or (to any one of his) cows, he should pour out (rice for a sacrificial bread) to be prepared on thirteen potsherds, for Maruts.

गेहदाहेऽग्नये क्षामवते पुरोडाशः ॥३६॥

36. If the house is burnt, then a sacrificial bread is to be offered to Agni Kṣāmavat.

चन्द्रमसाभ्युदित आमावास्ये पुरस्तात्तद्व्रतः ॥३७॥

37. In the new-moon-sacrifice, (when other rites are

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done and) immediately before (the pouring out of rice for sacrificial bread), the moon rises in front[1] then the sacrificer should remain with that vow (only).[2]

1. This will happen in case one starts the performance, unknowingly, one day before the proper day.
2. i.e. what food the sacrificer has taken earlier, should be considered as fast-food and then he should not eat anything afterwards.

दधि हविरातञ्चनं निदध्यात् ॥३८॥

38. He should keep (preserve) the curds (of the earlier day) for being used as the curdling matter for the oblation-material.

संसृज्य वत्सान्पुनरपाकरणम् ॥३९॥

39. Having allowed the calves to be mixed (with their mother-cows one should again perform the rite of removal of the calves from the mother-cows.

निरुप्ते व्रताशक्तौ वा त्रैधं तण्डुलान्विभज्य मध्यमानग्नये दात्रे स्थविष्ठानिन्द्राय प्रदात्रे दधनि चरुम् अणिष्ठान्विष्णवे शिपिविष्टाय शृते चरुम् ॥४०॥

40. (In the same case, if the moon rises) after (the rice) is poured out or if he is unable to observe the vow[1], having divided the rice-grains in three groups, for Agni Dātṛ, he should prepare (a sacrificial bread) out of the middle (sized reice-grains), for Indra Pradātṛ, a pap in curds out of the large (-sized rice-grains) and for Viṣṇu Śipiviṣṭa, a pap in boiled (milk) out of the small-sized (rice-grains)[2].

1. For the vow, see n.2 on Sūtra 37.
2. Cp. ŚB XI. 1.4.2.

संस्कारात्सांनाय्यम् ॥४१॥

41. (The rite described in Sūtra 38-39 is to be considered as) the Sāṁnāyya (=the basic New-moon-of-

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fering only, and not a different rite because the oblation material has been sanctified[1].

1. The view mentioned in this Sūtra is refuted in the next Sūtra.

अन्यद्वेज्यायोगात् ॥४२॥

42. It is rather, a different rite because there is a connection of offering (to some other deities and than those of the New-moon sacrifice)

तस्य तण्डुलापनयो वचनात् ॥४३॥

43. The division[1] of rice-grains for it (is to be done) because it is so prescribed.

1. division into middle-sized, large-sized and small-sized rice-grains; see Sūtra 40.

प्रकृत्या पूर्वम् ॥४४॥

44. (For a sacrificer who does not offer Sāṁnāyya the first oblation should be the same as that in) the normal paradigme[1] (and thus it is not a different rite).

1. viz. the sacrificial bread to Agni Dātṛ.

सर्वं वा निमित्तात् ॥४५॥

45. Or, everything (is to be done), because there is a reason.

पश्चादभ्युद्दृष्टऽआमावास्येनेष्ट्वा तदहर्वैव श्वो वाग्नये पथिकृत इन्द्राय वृत्रघ्न एकादशकपालो वैश्वानरश्च ॥४६॥

46. If moon is seen after (the rice is poured out on the New-moon-day) having performed the New-moon-day-sacrifice, on the same day a (sacrificial bread should be offered) to Agni Pathikṛt, a (bread) on eleven potsherds to Indra Vṛtrahan and a (bread) to Vaiśvānara[1].

1. Cp. ŚB XI.1.5.1-8.

त्रीषुकं धनुर्दक्षिणा ॥४७॥

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47. A bow with three arrows (should be given as a) sacrificial gift[1]. And (he should give) the normal (sacrifical gifts) if he desires (so).

1. Cp. ŚB XI.1.5.10.

दण्डो वा ॥४८॥

48. Or a (bamboo) staff[1].

1. Cp. ŚB XI.1.5.11.

प्राकृताश्चेच्छन् ॥४९॥

49. And (the sacrificial gifts) of normal Paradigme (should be given) if he desires.

1. Cp. ŚB XI.1.5.11.

अनभ्युद्दृष्टस्यापि पशुकामस्य ॥५०॥

50. (This offering may also be performed) for one who has not "seen" the moon (at his new-moon-offering)[1]", if he desires to get cattle[2].

1. i.e. the offering mentioned in Sūtras 44-45 can be performed independently also.
2. Cp. ŚB XI.1.5.11.

XXV. 5.

उद्वास्यमानं चेत्कपालं नश्येदाश्विनः ॥१॥

1. If a potsherd breaks, when being taken down (from the fire), then a sacrificial bread for Aśvins (is to be offered).

सायम्प्रातर्दोहातविन्द्रं पञ्चशरावमोदनं निर्वपेत्पुरोडाशं वा॥२॥

2. If the evening or morning milk is ruined, then he should pour out (rice-grains) (for) pap measuring five plates or (for) a sacrificial bread.

भेदेनाप्युपपातात् ॥३॥

3. Also severally[1], for it is a mishap (in that case also).

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1. Thus even if only the evening-milk or only the morning-milk is ruined, then also the same expiation is to be performed.

तत्प्रतिनिधिः ॥४॥

4. (The pap or the sacrificial bread[1] (is) the substitute of that (of the normal Sāṁnāyya-offering)[2].

1. mentioned in the Sūtra 2.
2. The milk is meant for the preparation of Sāṁnāyya which is the offering-material according to the normal paradigme. But if the milk is ruined, then there cannot be Sāṁnāyya. So this offering-materials prescribed in Sūtra 2, should be considered as the substitutes of Sāṁnāyya. The view mentioned in this Sūtra is rejected in the following.

प्रायश्चित्तं वा देवताश्रुतेः ॥५॥

5. Or, rather, it is an expiation (and hence meant for a different offering) for we hear of a deity mentioned[1].

1. Cp. TB III. 7.1.7-8 where the pap is said to be offered to Indra. Thus the offering mentioned in Sūtra 2 is expiatory.

चरू सांनाय्यालाभे ॥६॥

6. If (then) no Sāṁnāyya is available then two paps (should be prepared).

सायंदोहस्थाने वा पुरोडाशः ॥७॥

7. Or, instead of the evening-milking, a sacrificial bread (may be prepared)[1].

असांनाय्यवद्वा ॥८॥

8. Or, he may offer (the New-moon-offering as it is offered when it is) without Sāṁnāyya[1].

1. Thus in that case a sacrificial bread is offered to Agni, another to Viṣṇu and the third to Indra and Agni.

दुष्टस्य हविषो ऽप्स्ववहरणम् ॥९॥

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9. When the offering-material is defiled, it is to be carried down to the water.

उष्णे वा भस्मनि ॥१०॥

10. Or, to hot ashes.

शिष्टभक्षप्रतिषिद्धं दुष्टम् ॥११॥

11. Whatever is prohibited by (people) who are instructed (in good manners) for being eaten, (is to be supposed) as defiled.

एकस्यानिष्टे तदुक्तम् ॥१२॥

12. If out of many offering-materials, one is not offered (due to inadvertence), then what has been said[1] (is to be done)[2].

1. Thus the whole rite is to be repeated (Cp. 1.7.28).
2. The opinion mentioned in this Sūtra is rejected in the next Sūtra.

संनिपातिकानि वा तस्य ॥१३॥

13. Or, rather, only those rites connected with it, which fall (occur) together (are to be repeated).

इष्टं चेदाज्येन शेषम् ॥१४॥

14. If (an offering-material is defiled after the main offering is offered), the remaining (viz. Sviṣṭakṛt-offering may be performed) by means of ghee.

हविरन्तरणे प्राक्प्रधानेज्यायाः स्मृत्वान्वाहरेत् ॥१५॥

15. If one of the offering-materials is passed over, then having remembered it, before the principal offering, he should bring it near (the altar) (and offer it).

प्राग्वा समिष्टयजुषः संस्थाश्रुतेः ॥१६॥

16. Or, (having remembered it) before the Samiṣṭayajus, (he should bring it near the altar and offer it) because there is a sacred text, "(the Samiṣṭayajus is) the end[1] (of sacrifice)"

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1. Cp. e.g. ŚB IV. 4.5.2; 5.1.5. Thus because the Samiṣṭayajus is the end of sacrifice, anything offered before the Samiṣṭayajus, is not "out of the sacrifice".

हुतं चेत्संस्थाप्य तदेव पुनर्निर्वपेत् ॥१७॥

17. If the Samiṣṭayajus is offered, (before performing the forgotten offering), then having completed (the rite), he should pour out (rice-grains) and prepare (sacrificial bread and perform the whole rite) again.

देवताविपर्यासे पुष्कलं दत्त्वा यथानुपूर्व्यकरणम् ॥१८॥

18. If there is a confusion (in uttering the name) of deities, then, having given a lot (of sacrificial gifts), he should do in accordance with the sequence.

अवदानयाज्यानुवाक्यासु च ॥१९॥

19. And (also the same is to be done) if there is any confusion about cutting (the offering-material) or (pronouncing) the offering and invitatory-verses.

स्रुच्ये दुष्टे पुनर्ग्रहणम् ॥२०॥

20. If the ghee in the offering-ladle (*sruc*) is defiled, it should be scooped again, (from the pot of ghee) (*ājyasthālī*).

ध्रुवाया वा ततो यज्ञः प्रभवतीति श्रुतेः ॥२१॥

21. The ghee may be optionally scooped from the Dhruvā (-ladle), because there is a sacred text that the sacrifice originates out of that (Dhruvā)[1].

1. ŚB I.3.2.2.; 4.

अदुष्टाद्वानयनमेके ॥२२॥

22. According to some (the ghee should be) brought from the undefiled (ghee out of another *sruc* only)[1].

1. There are three Srucs (offering-ladles) viz. Juhū, Upabhṛt and Dhruvā. According to this Sūtra if the ghee in the Juhū is defiled it should be taken from the Dhruvā or Upabhṛt. If the ghee in the Upabhṛt is defiled, then it

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should be taken from the Juhū or Dhruvā. If, however, the ghee in the Dhruvā is defiled, it should be taken from the Juhū only and not from the Upabhṛt (see the next Sūtra.)

नोपभृतो ध्रुवायाम् ॥२३॥

23. (He should) not (take ghee) from the Upabhṛt in to the Dhruvā.

आज्यस्थालीदोषेऽन्यत् ॥२४॥

24. If there is any defilement in the (ghee in the) pot of ghee, then another (ghee should be taken).

अदोषो वा न वै देवाः कस्माच्चन बीभत्सन्त इति श्रुतेः॥२५॥

25. Or, (if one offers inadvertently defiled ghee and then comes to know that it was defiled) there is no defect, for there is a sacred text that the Gods do not disgust of anything (ŚB XII. 4.2.2).

अधिकं निरुप्य तच्च यजेत् ॥२६॥

26. Having (inadvertently) poured out (rice-grains) more (than necessary for preparing the prescribed type of sacrificial bread)[1], he should offer it.

1. i.e. if he inadvertently takes more rice-grains than necessary, he should, nevertheless, offer the bread prepared out of it. The view mentioned in this Sūtra is rejected in the following Sūtra.

न वाचोदितत्वात् ॥२७॥

27. Or, rather, he may not offer (that bread) because it is not prescribed.

ऐतु राजा वरुणो रेवतीभिरस्मिन्त्स्थाने तिष्ठतु मोदमानः अरिष्टा अस्माकं वीरा मा परासेचि मत्पय इति प्रणीता स्कन्ना अभिमृशेत् ॥२८॥

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28. With *aitu rājā*... he should touch the Praṇītā (-waters)[1] (if fallen down).

1. The waters "carried forward" by the Adhvaryu from the side of the Gārhapatya-fire to the side of the Āhavanīya-fire.

भूमिर्भूमिमवागान्माता मातरमप्यगात् भूयाम पुत्रैः पशुभिर्यो नो द्वेष्टि स भिद्यतामिति मृन्मयं भिन्नमभिमृशेत् ॥२९॥

29. With *bhūmir bhūmim*... he should touch any earthen (vessel) when (it is) broken.

य ऋते चिदभिश्रिषः पुरा जत्रुभ्य आतृदः संधाता संधिं मघवा पुरूवसुरिष्कर्ताविहुतं पुनरिति च घर्म्यम् ॥३०॥

30. (With *bhūmir bhūmim*...) and with *ya ṛte*... (ṚV VIII.1.12). he should touch any vessel connected with Gharma[1] (when broken).

1. e.g. the vessels like Mahāvīra, Pinvana etc.

XXV. 6.

परमेष्ठ्यादींश्च चतुस्त्रिंशतं जुहोति ॥१॥

1. And he offers thirty-four (libations) to Parameṣṭhī etc. (VS VIII. 54-59).

घर्मधुग्घ्वाले चादोहे च ॥२॥ उदीच्या दोहस्थानेऽन्यस्याः॥३॥ शालाया वा पुरस्तात्प्राच्याः ॥४॥ पुच्छकाण्डाद्दक्षिणेऽस्थनि हुत्वा दोहयेत् ॥५॥

2-5. And if the cow yielding milk for Gharma dies, or does not yield milk, having made (these thirty-four libations) on the right bone of the tail of a cow standing on the place of milking (of earlier cow) and facing towards the north, or of a cow standing towards the east of wife's hut, facing towards the east, he should milk (that cow).

पृषदाज्यस्कन्दने चैके ॥६॥

6. And according to some, (these thirty-four libations are to be made) if the clotted ghee is fallen.

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सोमेज्योपपाते चैकैकां यथाकालं हुत्वा यज्ञस्य दोह इति (८.६२) वाचयति ॥७॥

7. At the mishap, occured during a Soma-sacrifice, having made an appropriate libation, in accordance with the occasion[1], he should make (the sacrificer) utter *yajñasya dohaḥ*...(VS VIII.62).

1. Each one of these thirty-four libations is connected with one of the stages in the Soma-sacrificial procedure and if any mishap occurs at any particular stage, then an expiatory libation is to be made in accordance with that stage. These stages and the names of the deities connected with them are mentioned in VS VIII. 54-59. For details see also ŚB XII. 6.1.2-36. Thus e.g. if there is any mishap at the time when Soma is brought, then at that time a libation should be made to Mitra (ŚB XII.6.1.11) ; or if there is a mishap when Soma is placed on the throne, then a libation is to be made to Varuṇa (ŚB XII. 6.1.15).

आग्नीध्रीये सुत्यासु ॥८॥

8. During the (three) Soma-pressings, (if any mishap[1] occurs then the expiatory libation should be made) in the Āgnīdhrīya (-fire).

1. any mishap which is mentioned in the list is given by VS VIII. 54-59.

आ पवस्व हिरण्यवदित्युद्गातृहोमो (८.६३) ध्वाङ्क्षारोहणे यूपस्य ॥९॥

9. If a crow ascends upon the sacrificial post, then a libation should be made by the Udgātṛ with *ā pavasva hiraṇyavat*... (VS VIII. 63).

पृषदाज्यस्कन्दने जुहुयादया विष्ठा जनयन्कर्वराणि स हि घृणिरुरुर्वराय गातुः स प्रत्युदैद्धरुणो मृध्वो अग्रं स्वायां यत्तन्वां तनूमैरयत स्वाहेति ॥१०॥

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10. (In a Soma-sacrifice), if the clotted ghee falls down, then he should make a libation with *ayā viṣṭhā*[1]...

1. Cp. AV VII. 3.1 etc. (with variations).

घर्मधुक्शार्दूलहता चेत्स्पृतीर्जुहुयाच्चन्द्रात्ते मन स्पृणोमि स्वाहा सूर्यात्ते चक्षु स्पृणोमि स्वाहा वातात्ते प्राणान्त्स्पृ...हा दिग्भ्यस्ते श्रोत्रं स्पृ....हा ऽद्भ्यस्ते लोहितं स्पृ....हा पृथिव्यै ते शरीरं स्पृणोमि स्वाहेति ॥११॥

11. If a cow which yields milk for Gharma is killed by a leopard then (the Adhvaryu) should make the Spṛti-libations with *candrāt te manaḥ sprṇomi* (ŚB XI.8.4.6)[1].

1. Cp. ŚB XI. 8.4.1-6.

हुत्वान्यामाजतेति ब्रूयात् ॥१२॥

12. Having made (these Spṛti-libations), he should ask (to bring) another (cow for milking)[1].

1. Cp. ŚB XI. 8.4.6.

स्वयंहोम्यशक्ता उपासीत ॥१३॥

13. If the sacrificer who himself offers the Agnihotra-libation is unable to (to offer it), then he should sit near (the fire while the Agnihotra is being offered by some one other).

1. According to IV. 15.35-36, a sacrificer should himself make the daily Agnihotra-libation or somebody representing him (e.g. the Adhvaryu) should make it. On the Upavasatha day (the New or Full-moon-day), however, he should himself make the Agnihotra-libation (Cp. ŚB XI.1.7.4). In case he is an otherwise himself performer of the Agnihotra, but due to some reason is not able to perform his duty, then he should sit near the fire while his representative performs the Agnihotra.

उपसर्पणाशक्तावासनमधः ॥१४॥

14. If, (however), he is not (even) able to go near the fire, he should at least), sit down (and not lie upon the sofa).

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XXV. 7.

सायमाहुत्यां हुताया चेद्दुर्बलः स्यात्तदैव प्रातराहुतिस्तत्संस्थाश्रुतेरग्निहोत्रस्य ॥१॥

1. If the sacrificer becomes weak[1] after the evening-libation (of Agnihotra) is offered, the morning-libation (should be offered) immediately afterwards only, because there is a sacred text that the Agnihotra ends with it (viz. the morning-libation)[2].

1. Thus if he becomes so weak that he may die before tomorrow.
2. Thus the Agnihotra begins in the evening and ends with the morning-libation.

जीवेच्चेत् पुनः काले ॥२॥

2. If he lives (upto the next morning), then again the (morning-libation should be offered) in its (proper) time.

न वा कृतत्वात् ॥३॥

3. Or, rather (it should not be offered again), because that has been (already) done.

पौर्णमासान्ते चामावास्यमग्निहोत्रवत् ॥४॥

4. If there is fear of death of the sacrificer after the Full-moon-offering is completed the New-moon-offering should be performed as in the case of Agnihotra[1].

1. Cp. Sūtras 1-3.

हविष्येषु चेदाह्रियमाणेषु मरणम् दक्षिणाग्नावेनान्त्संदहेत्॥५॥

5. If the death (of the sacrificer occurs) while the offering materials are being brought (to the place of sacrifice), (during the New or Full-moon-offerings), then, he should burn them in the Dakṣiṇa (-fire).

न वायुक्तत्वात् ॥६॥

6. Or, rather, (he should) not (do this) for it is not proper.

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गार्हपत्ये ग्रहणादि प्रागासादनात् ॥७॥

7. (If the sacrificer dies during the time) beginning with the taking (of the offering-material) upto the placing (of it on the altar), (it should be burnt) in the Gārhapatya (-fire).

आसादनाद्याहवनीये ॥८॥

8. (If he dies during the time) beginning with the placing (of it on the altar, the offering-material should be burnt) in the Āhavanīya.

मरणान्तं ॥९॥

9. (If the sacrificer dies while a ritual is started but not finished, then that) ritual ends with the death (of the sacrificer).

संस्थाप्यं वा प्रकॢप्तत्वात् ॥१०॥

10. Or, it should be completed, for it has been arranged (begun).

हविष्यवद्धौम्यम् ॥११॥

11. (For), the offering-material (of the Agnihotra also)[1] the same rules are applicable as for the offering-material (of New and Full-moon-offerings)[2].

1. In case the sacrificer dies.
2. For these, see Sūtras 7-8.

संदीपनवतीः प्रत्यधिश्रयन्त्युखाः ॥१२॥

12. (When the sacrificer is dead, his relatives) put the three fire-pans containing inflamable (substances), upon the (three sacred fires severally).

1. Cp. ŚB XII. 5.2.3.

संतापजानग्नीनादाय सशरीरा दक्षिणा गछन्ति ॥१३॥

13. Then having taken the fires (in the pans), produced out of blazing (they) go towards the South, with the corpse (of the sacrificer).

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अनसा ॥१४॥

14. (They carry the corpse) by means of a cart.

वितानं साधयित्वा समे बहुलतृणेऽन्तराग्नी चितिं चिनोति॥१५॥

15. Having fashioned the stretching (of the fires)[1] on the ground which is level and full of grass, he should build a pile between the two fires[2].

1. Three mounds are to be made on that ground at a proper distance from each other and fires are placed on them.
2. Cp. ŚB XII. 5.2.7.

उद्धृत्य क्षीरिणीः पुरुषाह्वतीः ॥१६॥

16. (He builds the pile) after having uprooted the milky herbs and those which have names in masculine gender[1].

1. Viz. Arka etc.

विशाखशराश्मगन्धापृश्निपर्ण्यध्यण्डाश्च ॥१७॥

17. And (having uprooted the following herbs Viśākhā, Śara (reed), Aśmagandhā[1], Pṛśniparṇī (Neminonitis cordifolia or Uraria lagopodiodes) and Adhyaṇḍā (the plants carpopogan pruriens and flacourtia cataphracta);

1. According to the commentators it is the same as Aśvagandhā (physalis flexuosa).

केशश्मश्रुनखलोमनिकृन्तनानि कृत्वा विपुरीषं चेच्छन् ॥१८॥

18. (And then) having cut the hair (on the head), beard, nails and hair (on the other parts of the body) and-if he desires–having made him (=the corpse) devoid of faeces[1];

1. Cp. ŚB XII. 5.2.5.

केशादि निखाय सर्पिषान्तरक्त्वा चितावेनमादधाति कृष्णाजिनमास्तीर्य प्राक्शिरसम् ॥१९॥

19. (then) having burried the hair etc. and anointed the corpse from inside (if he has made it devoid of faeces),

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he puts him (=the corpse of the sacrificer) on the pile, after (first) having spread a black antelope's skin (on the pile) with his head towards the east[1].

1. Cp. ŚB XII. 5.2.7.

सप्तसु प्राणायतनेषु सप्त हिरण्यशकलान्प्रास्यति मुखे प्रथमम् ॥२०॥

20. He inserts seven chips of gold in the seven seats of vital airs: first in the mouth[1] (and then in the other seats of vital airs)[2].

1. The seven seats of vital airs are following : mouth, two nostrils, two eyes and two ears.
2. Cp. ŚB XII. 5.2.6.

दक्षिणहस्ते जुहूं सादयति घृतपूर्णाम् ॥२१॥ स्फ्यं च॥२२॥ उपभृतं सव्ये ॥२३॥ उरसि ध्रुवाम् ॥२४॥ मुखेऽग्निहोत्रहवणीम्॥२५॥ नासिकयोः स्रुवौ ॥२६॥ कर्णयोः प्राशित्रहरणे शिरसि चमसं प्रणीताप्रणयनम् ॥२७॥ कपालानि चैके ॥२८॥ पार्श्वयोः शूर्पे॥२९॥ उदरे पात्रीं समवत्तधानीं पृषदाज्यवतीं शिश्ने शम्याम् अरणी वृषणयोः ॥३०॥ अन्तरोरू यज्ञपात्राण्यन्यानि ॥३१॥

21-31. He places the Juhū (-ladle) filled with ghee on his right hand; the wooden sword on the left (hand); the Dhruvā (-ladle) on the chest; the Agnihotra-havaṇī (-ladle) on the mouth; the two Sruvas (dipping spoons) on the two nostrils; the two Prāśitraharaṇas (bowls used for holding the Brahman's fore-portions) on the ears; the Praṇītāpraṇayana-cup (used for carrying forward the lustral water) on the head –some place potsherds[1] (on the head)– the two winnowing baskets (*śūrpa*) at the sides; the vessel used for holding the cuttings (of the Iḍā), filled with clotted ghee on the belly; the peg (*śamyā*) near the male organ; the two churning sticks (*araṇī*) near the testicles[1] (and) the other sacrificial utensils[2] between the thighs[3].

1. Kātyāśs XXV. 7.32 prefers to throw them in water.

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2. viz. the mortar, pestle, spade etc.
3. Cp. ŚB XII. 5.2.7.

अप्स्ववहरणं मृन्मयाश्ममयानाम् ॥३२॥

32. The earthen[1] and stone (utensils) should be carried down to the water[2].

1. e.g. the potsherds.
2. Cp. ŚB XII. 5.2.14.

अयस्मयानि वा ब्राह्मणाय दद्यात् ॥३३॥

33. The metal (utensils may be carried down to the water) or may be given to a Brāhmaṇa[1].

1. Cp. ŚB XII. 5.2.14 where no specific reference to the metal utensils is made but it is said in general that utensils may be given to a Brāhmaṇa. Afterwards, however, this option is disfavoured and the option of carrying down to the water is favoured.

अनुस्तरणी चेत् पश्चात्कर्णमाहत्य हस्तयोर्वृक्कौ ॥३४॥

34. If there is an Anustaraṇī[1] then, having killed her behind the ears, he should place her kidneys on the hands.

1. Anustaraṇī is a cow "which is spread over, according to the limbs".

अङ्गेष्वङ्गानीति जातूकर्ण्यः ॥३५॥

35. According to Jātūkarṇya he should place (her) limbs on the (same) limbs (of the sacrificer).

न वास्थिसंदेहात् ॥३६॥

36. But rather (it should) not (be done so) for (then there will be) doubt in connection with the bones[1].

1. Thus if the limbs of the Anustaraṇī are put on the same limbs of the sacrificer, then afterwards, when all this is burnt, it will be difficult to discern the bones of the sacrificer and those of the Anustaraṇī. So the opinion of Jātūkarṇya should not be accepted.

वपया मुखमवच्छाद्याग्निभिरादीपयन्ति ॥३७॥

37. After he has covered the mouth (of the sacrificer)

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with (the cow's) omentum, (they) inflame the pile with (the three) fires.

आहुतिं जुहोति पुत्रो भ्रातान्यो वा ब्राह्मणो अस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः असौ स्वर्गाय लोकाय स्वाहेति (३५.२२) ॥३८॥

38. The son or the brother (of the sacrificer) or some Brāhmaṇa offers a libation with *asmāttvam*... (VS XXXV. 22).

अनपेक्षमेत्योपस्पृशन्त्यपः ॥३९॥

39. Having come (to the house) without looking back, (they) touch water.

XXV. 8.

संचयनं चतुर्थ्याम् अयुग्मान्ब्राह्मणान्भोजयित्वा पलाशवृन्तेनास्थीनि परिवर्त्य-परिवर्त्याङ्गुष्ठकनिष्ठिकाभ्यामादाय पलाशपुटे प्रास्यति ॥१॥

1. He does the work of collection (of bones) on the fourth (day from the day of burning) after having fed Brāhmaṇas uneven in number. (He collects) the bones reverting each one of them by means of a leaf-stalk and having taken (each one of them) by means of his thumb and little-finger, he puts them in a Leaf-pocket.

शम्यवकाः कर्दमं च श्मशाने ॥२॥

2. And on the heap of ashes he (puts) Śamī (prosopis spicigera) (-leaves) Avakā (blyxa octandra) and mud.

अक्त्वास्थीनि सर्वसुरभिमिश्राणि दक्षिणपूर्वायतां कर्षूं खात्वा कुशानास्तीर्य वस्त्रावकृत्तं च हारिद्रं वागिति निवपत्यस्मिन् ॥३॥

3. Having anointed (with ghee), the bones mixed with all sorts of fragrant substances, having dug a hollow from the south to the west, having spread sacrificial grass (therein)

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and a piece of cloth (dyed with) turmeric (over the grass) he puts (the bones) on it (= cloth) with the word *vāc*.

एतद्वाजसनेयकम् ॥४॥

4. This is in accordance with the Vājasaneyins.

अनेन वा ॥५॥ त्वा मनसानार्तेन वाचा ब्रह्मणा त्रय्या विद्यया पृथिव्यामक्षिकायामपां रसे निवपाम्यसाविति ॥६॥

5-6. Or (he may put the bones) with this (formula viz.) *tvā manasā...*

श्मशानं चिकीर्षतः कुम्भे संचयनम् ॥७॥

7. One who wants to prepare a sepulchral mound (*śmaśāna*)[1] should collect the bones in a pitcher.

1. This rite is optional. For this rite see XXI. 3-4. In case, the performer of the funeral ceremony wants to prepare a sepulchral mound he should collect the bones in a pitcher instead of the piece of cloth as is mentioned in the Sūtra.

निधानं च तूष्णीम् ॥८॥

8. And (in that case) putting (the bones into the pitcher should be done) silently.

प्रोषितश्चेत्प्रेयात्प्राचीनावीती निवान्यां दुग्ध्वा दक्षिणतो ऽधिश्रयणोद्वासने ॥९॥

9. In case the sacrificer, when on journey, dies[1] (then his son) with his sacred thread hanging on his right shoulder, after having milked a cow whose calf is dead, (should perform the rites of) setting (the milk) on and taking it down from over (the hot ashes shifted from the Gārhapatya-fire and heaped) towards the south (of the Gārhapatya)[2].

1. Thus when a sacrificer dies while he is on journey, and the son comes to know this then, until his body or bones are brought to the village, the son has to perform the daily Agnihotra in a particular way. This way of performing the Agnihotra is described in the Sūtras 9-13.
2. Cp. ŚB XII. 5.1.1; 4; 6; 7.

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तत एव हरणम् ॥१०॥ अधस्तात्समिधं धारयन् ॥११॥

10-11. He brings (the milk-ladle) from there[1] only, holding a kindling stick under[2] (the milk-ladle) (to the Āhavanīya).

1. viz. from the south of the Gārhapatya-fire.
2. as against the practice in the normal paradigme of Agnihotra viz. to hold a kindling stick over the milk-ladle (Cp. ŚB II. 3.1.17).

उदगग्रान्कुशान्दक्षिणाग्रान्कृत्वा ॥१२॥ सकृद्वा पितृवत्पर्यस्य॥१३॥

12-13. Having made the sacrificial grass (which ordinarily) is lying with the tops towards the north, with the tops towards the south and having turned (the milk-ladles upside down)[1] rather once only as in a rite for ancestors[2],

1. And thus having made libation of milk once only.
2. The sentence is incomplete. The understood meaning is that having done these rites, he completes the Agnihotra and he does so until the body or the bones of the sacrificer are brought to the village. Cp. ŚB XII. 5.1.12.

शरीराण्याहृत्य कृष्णाजिने पुरुषविधिं विधायोर्णाभिः प्रच्छाद्याज्येनाभिघार्य पूर्ववद्दाहः ॥१४॥

14. (then) having brought the limbs (viz. bones) (of the sacrificer) (to the village), then having made a human form thereof on a black-antelope-skin, then having covered it with wools, and then having sprinkled ghee thereon, (he does the activity of) burning it as described before[1].

1. See XXV. 7.12ff, cp. ŚB XII. 5.1.13.

शरीरनाशे त्रीणि षष्टिशतानि पलाशवृन्तानां कृष्णाजिने पूर्ववत् ॥१५॥

15. If the body (of the sacrificer) is lost, (then having made a human form) of three hundred and sixty leaf-stalks, on a black-antelope-skin (it is to be treated) as before[1].

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1. All the details mentioned in the Sūtra 14 are to be done.

अनिष्ट्वाग्रयणेन नवस्याश्नीयात् पतितस्य भुक्त्वा प्रतिगृह्य विद्विषाणयोर्वायाज्यं याजयित्वाविं प्रतिगृह्योभयादद्वा यस्याग्निभिरन्यं याजयेयुर्यो वा यजेत वैश्वानरं निर्वपेत्॥१६॥

16. If one eats of New (grains) without offering the Āgrayaṇa[1] or having eaten (the food) or having accepted (any gift) from one who is (socially) fallen[2] or having performed sacrifice (as a priest) for both of them who hate each othter, or having accepted a ram or an animal with teeth on both the sides (lower and upper)[3] (as a gift), or he, by means of the fires of whom (the priests) sacrifice for another, or he who sacrifices (by means of fires of another)–should pour out (rice) for (a sacrificial bread to be offered to) Vaiśvānara (and offer it as an expiation).

1. For this see IV. 6. 1-18.
2. i.e. one who has commited a great sin etc.
3. e.g. a horse or an ass.

कृष्णं वासो दक्षिणा॥१७॥

17. (For this expiatory offering), a black cloth (is to be given as) a sacrificial gift.

पुरोडाशे क्षामेऽवशिष्टं समाप्य तदेव पुनर्निर्वपेत् ॥१८॥

18. If the sacrificial bread is burnt, then having completed the remaining (rites)[1], he should pour out (rice) for (the sacrificial bread for) the same (offering).

1. The remaining rite is to be completed by means of ghee.

एकदेशदग्धेऽपि संयोगात् ॥१९॥

19. Even if a part (of the sacrificial bread) is burnt, (the above mentioned expiation should be performed), for there is connection (with burning).

दर्शनाच्च॥२०॥

20. And it is seen also[1].

1. Thus in a vedic sentence it is said that the remaining

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rite should be completed and then a new sacrificial bread should be prepared and thereby the offering should be performed. Thus the remaining rite can be completed by means of the partly burnt bread. So it means that the expiation mentioned in the Sūtra 18 concerns with the cases in which the bread is *either* wholly *or* partly burnt. –This view (mentioned in Sūtras 19-20) is refuted in the following Sūtras.

न नित्यत्वात् ॥२१॥

21. No; (the expiation concerns the case of sacrificial bread *wholly* burnt); for, (*partly* burnt sacrificial bread is a) constant (= common) phenomenon.

कर्मार्थं दर्शनम् ॥२२॥

22. What we see is only for the sake of (prescribing the completion of) the rite[1].

1. The intended meaning of the Vedic sentence refered to in the Sūtra 20 is only to complete the rite. That rite can be completed by means of ghee also (see the note on the Sūtra 18). So there is no need of expiation in case the bread is *partly* burnt.

XXV. 9.

पशुश्चेदुपाकृतः पलायेत वायवे तमनुदिश्यान्यं तद्वर्णं तद्वयसमालभेत ॥१॥

1. If the animal, after it is led up, runs away, then having (mentally) dedicated it (the run away animal) to Vāyu, he should seize another animal of the same colour and of the same age.

उपलभ्य वायवे तम् ॥२॥

2. After having obtained (that run away animal) (he should actually offer) it to Vāyu.

अनादरणं वा ॥३॥

3. Or he may neglect it (i.e. he may not actually kill it).

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प्राक्प्रयाजेभ्यश्चेन्नियुक्तो म्रियेतान्यमालभेत ॥४॥

4. If the (animal) bound (to the post) dies before the Prayājas (fore-offerings) (are offered), he should seize another (animal).

पूर्वस्य वपां दक्षिणाग्नौ जुहुयात् ॥५॥

5. He should offer omentum of the earlier (viz. the dead animal) in the Dakṣiṇa-fire[1].

1. In case the animal sacrifice is of the type of Nirūḍha-paśubandha.

सोमश्चेन्मार्जालीयं य ईजानाः पितरो ये पितामहा येऽनीजानाः पितरो ये पितामहा येऽनीजाना यज्ञियाः सोमपासस्तेषामेष पशुरालब्धोऽग्नौ स्वाहा देवेभ्यः सुहुतो यमायेति ॥६॥

6. In case it is (a part of) a Soma-sacrifice (and the animal bound to the post dies becore the Prayāja-offerings are offered) then (its omentum is to be offered) in the Mārjālīya- (fire), with *ījānaḥ pitaro ye...*

अनपनयो वादुष्टत्वात्॥७॥

7. Or, rather, (the earlier i.e is dead animal) should not be left aside[1] because there is no defect.

1. Thus all the offerings of the limbs of that animal itself should be made.

अवदानहानौ नाद्रियेत ॥८॥

8. If any cut (portion of an animal) is lost, one should not heed it[1].

1. Cp. ŚB III. 8.3.16.

हृदयनाशे त्वन्यमालभेतेत्येके हृदयं पशुरिति श्रुतेः ॥९॥

9. If however, the heart (of the animal) is lost, he should seize another animal for there is a sacred text: "The heart is the animal"[1].

1. ŚB III. 8.3.16. The sentence tells us the importance of the heart of an animal. The argument in the Sūtra 8-9 is as follows: The heart is the most important part

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according to sacred texts. So If only the heart is lost, or defected, another animal should be slaughtered. But if any other portion of the animal is lost or defected, then one should not bother it—i.e. need not perform expiation.

This view is refuted in the 10-11 Sūtras.

सर्वेषां वाज्यस्य यजेत् ॥१०॥

10. Or, rather, if any (cut portion is lost etc.) he should make a libation of ghee (in stead of it).

अर्थवादमात्रं पशुवचनम् ॥११॥

11. The statement about (the heart being equal to the whole) animal is merely an explanation of meaning (Arthavāda)[1].

संज्ञप्यमानश्चेद्वाश्येताहुतिं जुहुयात् यत्पशुर्मायुमकृतोरो वा पद्भिराहते अग्निर्मा तस्मादेनसो विश्वान्मुञ्चत्वंहस इति ॥१२॥

12. If the animal while being quieted (through strangling), makes noise, he should make a libation of ghee with *yat paśur...* (TS III.1.4.3).

इमं मे वरुणेति (२१.१-२) च प्रत्यृचं द्वाभ्याम् ॥१३॥

13. And with each one of the two verses beginning with *imaṁ me varuṇa* (VS XXI. 1-2.)

पशूखा चेत्स्रवेत्सांनाय्योखा वा तामभिमन्त्रयेतोखां स्रवन्तीमगदामगन्म त्वष्टा वायुः पृथिव्यन्तरिक्षम् यत श्रुतद्धुतमग्नौ तदस्तु न तत्प्राप्नोति निर्ऋतिः परस्तादिति ॥१४॥

14. If the pan (for cooking the parts) of the animal (*paśūkhā*) or the pan for the Sāṁnāyya leaks, one should address it with *ukhāṁ sravantīm...*

यूपविरोहणेऽन्तस्तन्त्रं संस्थितेऽहनि ॥१५॥ त्वाष्ट्रं बहुरूपमालभेत ॥१॥

15-XXV.10.1 If the sacrificial post germinates in the middle of a rite[1] (during an Ahīna or a Sattra-type of

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sacrifice, then, after the (ritual of the) day is finished, he should seize (a he-goat) of multiple colours for Tvaṣṭṛ.

1. *antastantram.* Cp. Baudhāśs XXIII. 8.

XXV. 10.

अनूबन्ध्यायै वपामुत्खिद्यानुमर्शं गर्भमेष्टवै ब्रूयात् ॥२॥

2. After the omentum of the Anūbandhyā (-cow)[1] is extracted, (the Adhvaryu) should ask (the Śamitṛ) to find out by gropping (if there is) an embryo[2].

1. This cow should be as a rule barren.
2. Cp. ŚB IV. 5.2.1.

दर्शने स्थालीं चैवोष्णीषं चोपकल्पयितवै ब्रूयात् ॥३॥

3. If (an embryo) were to be seen, (the Śamitṛ) should ask (the Adhvaryu) to arrange for a pot and a small piece of cloth[1].

1. Cp. ŚB IV. 5.2.2.

वपान्तेऽनपेक्षमध्वर्युः प्रेष्यति निरूहैतं गर्भमिति (४.५.२. ३) विरुज्य श्रोणी प्रत्यञ्चं निरूहितवै ब्रूयात् ॥४॥

4. After the (offering of the) omentum is over, the Adhvaryu, without looking, orders "Pull out that embryo". He asks him (the slaughterer) to pull out even after tearing assunder the thighs.

1. Cp. ŚB IV. 5.2.3.

निरुह्यमाणमभिमन्त्रयत एजतु दशमास्य इति (८.२८) पशुवदवदानं गर्भस्य ॥५॥

5a. While it is being pulled out, he addresses it with *ejatu daśamāsyaḥ*...(VS VIII.28)[1].

1. Cp. ŚB IV. 5.2.4-5.

5b. The cutting of the portions (of limbs) of the embryo is to be made in the same manner as that of other animals[1].

1. Cp. ŚB IV. 5.2.6 where this view is mentioned but rejected by arguing that the limbs of the embryo may still be undevloped. Then the view mentioned in the next Sūtra is prescribed.

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कण्ठं वावकृत्य स्थाल्यां मेधस्त्रावणम् ॥६॥

6. Or, rather, having cut (the embryo), below the neck, the fat-juice of it is to be let drip in the pot.

अवदानसहितमधिश्रित्योष्णीषवेष्टितं गर्भं पार्श्वतो निदधात्यनभिघारितमवदानवद्धृत्वा ॥७॥

7. Having set (the pot) containing the portions (and the fat-juice on the fire for cooking), the lays the embryo wrapped with the piece of cloth by the side. Then without pouring ghee on the fat-juice, he lays it down towards the south of (the fire) after he has brought it there in the same manner[1], as the cut portions (are brought)[2].

1. viz. along the back of the pit, between the sacrificial post and the fire. Cp. ŚB IV. 5.2.8.
2. Cp. ŚB IV. 5.2.7-8.

प्रतिप्रस्थाता वशावदानकाले प्रचरण्यां मेधमवद्यति ॥८॥

8. The Pratiprasthātṛ, at the time of cutting the portions of the barren cow, takes the portions from the fat-juice into an offering-ladle (called) Pracaraṇī[1].

1. Cp. ŚB IV. 5.2.8-9.

अवदानान्यनु जुहोति यस्यै त इति (८.२९) ॥९॥

9. (The Pratiprasthātṛ) offers (the fat) after (the offerings of) the portions (of flesh of the cow are offered by the Adhvaryu), with *yasyai te*...(VS VIII. 29)[1].

1. Cp. ŚB IV. 5.2.9-10.

अङ्गान्यहुता यस्य यस्या इति यथालिङ्गम् ॥१०॥

10. (In the formula *yasyai te*... (VS VIII 29)) (he utters the words) *aṅgānyahutā yasya* (if the embryo was a male) (or *aṅgānyahutā*) *yasyāḥ* (if the embryo was a female) according to the characterstics (of the embryo)[1].

1. Cp. ŚB IV. 5.2.10.

अविज्ञाते पुंवत् ॥११॥

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11. If (the embryo is) undistinguished, then (it should be treated) as a male[1].

1. Cp. ŚB IV. 5.2.11.

स्विष्टकृद्वनस्पत्यन्तरे प्रत्येत्य प्रतिप्रस्थाता प्रचरण्यां सर्वं मेधमवद्यति ॥१२॥

12. After (the offering to) Vanaspati and before the Sviṣṭakṛt (-offering), the Pratiprasthātṛ, having come back, takes portions of all the fat-juice, in the Pracaraṇī[1].

1. Cp. ŚB IV. 5.2.1.

स्विष्टकृतमनु जुहोति पुरुदस्म इति (८.३०) ॥१३॥

13. After (the Adhvaryu's) Sviṣṭakṛt-offering (the Pratiprasthātṛ) makes libations (of the fat-juice) with *puru dasma...* (VS VIII.30)[1].

1. Cp. ŚB IV. 5.2.11-12.

स्विष्टकृदन्त उष्णीषवेष्टितस्य वृक्षासञ्जनं वाप्स्ववहरणं वाखूत्करोपकिरणं वा॥१४॥

14. After the Saviṣṭakṛt (-offering) is over, the wrapped up (embryo) is to be hung to a tree or carried down to water, or burried in a mole-hill[1].

1. Cp. ŚB IV. 5.2.13-15.

अनुव्याहारभयं त्वेतेषु ॥१५॥

15. But in these alternatives, there is a fear of curse.[1]

1. See for details ŚB IV. 5.2.13-15. Thus if the embryo is hung to a tree, people will say "They shall hang him (the sacrificer) dead on a tree." And this curse will be true. Similar curses are mentioned in connection with the other alternatives also. So none of these alternatives is acceptable. The acceptable way is prescribed in the next Sūtra.

समिष्टयजुरन्ते शामित्र एव जुहुयात्तिष्ठन्मरुत इत्यस्वाहाकृत्य (८.३१) मही द्यौरित्यङ्गारैरभ्यूहति (८.३२) ॥१६॥

16. After the Samiṣṭyayajus (-rite) is over, he should offer (that embryo) in the Śāmitra (-fire)[1] itself, with

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marutaḥ... (VS VIII. 31) without pronouncing (the exclamation) *svāhā.* He then covers (the embryo) by means of coals with *mahī dyauḥ...*(VS VIII. 32)[2].

1. The fire on which the limbs of the animal are cooked during an animal-sacrifice.
2. Cp. ŚB IV. 5.2.16-18.

अग्निहोत्र आसन्नेषु चेत्पात्रेष्वाहवनीयोऽनुगच्छेद्गार्हपत्ये जुहुयात्प्राण उदानमप्यगादिति ॥१७॥ गार्हपत्यश्चेदाहवनीय उदानः प्राणमप्यगादिति ॥१८॥ दक्षिणाग्निश्चेद्गार्हपत्ये व्यान उदानमप्यगादिति॥१९॥

17-19. During the Agnihotra (performance), if the Āhavanīya (-fire) goes out (is extinguished), after the utensils are placed, he should offer a libation (of ghee) in the Gārhapatya (-fire), with *prāṇa udānam apyagāt;* if the Gārhapatya (-fire) (goes away), then in the Āhavanīya (-fire) with *udānaḥ prāṇam apyagāt;* and if Dakṣiṇa (-fire) (goes away) then in the Gārhapatya (-fire) with *vyāna udānam apyagāt*[1].

1. ŚB XI. 5.3.8-10.

सर्वे चेत् तूर्णं मथित्वा प्रतिवातमुद्धृत्य वायव्यामाहुतिं हुत्वा यथानुपूर्व्यकरणम् ॥२०॥

20. If all (the fires are extinguished), then having immediately churned out (the Gārhapatya-fire), having lifted up (the Āhavanīya-fire from the Gārhapatya) (in the direction) towards which the wind is blowing, having offered an offering to Vāyu, (in that fire), he should perform (the ritual) according to the sequence of (the normal paradigme)[1].

1. Thus he should bring the Āhavanīya-fire and the Dakṣiṇa-fire, and then offer the Agnihotra as usual. For this Sūtra cp. ŚB XI. 5.3.11.

निवातं चेत्पूर्ववन्मथित्वा प्राञ्चमुद्धृत्य गार्हपत्ये संस्कृत्य पश्चादाहवनीयस्य स्वयं पानम् ॥२१॥

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21. If there is no wind, then having churned out the fire as (mentioned) before[1], having lifted up (the Āhavanīya-fire from the Gārhapatya-fire), towards the east, having made (the milk) sacred[2], on the Gārhapatya, (the sacrificer) should himself drink (it), while sitting behind the Āhavanīya (-fire)[3].

1. in the Sūtra 20.
2. by putting it upon the fire, by carrying the fire around it and by boiling it.
3. Cp. ŚB XI. 5.3.12.

अग्निहोत्रातिपत्तावाहुतिं जुहुयान्मनो ज्योतिर्जुषतामाज्यस्य विच्छिन्नं यज्ञं समिमं दधातु या इष्टा उषसी या अनिष्टास्ताः संतनोमि हविषा घृतेन स्वाहेति ॥२२॥

22. If (the timing of) Agnihotra is transgresed, then he should offer a libation with *mano jyotiḥ....*

XXV. 11.

सत्रायागूर्याशक्तौ विश्वजितातिरात्रेण यजेत ॥१॥

1. Having decided to perform a sacrificial session, if one is unable (to participate in it), one should sacrifice with Viśvajit Atirātra.

1. Cp. TB I. 4.7.7.

सत्राङ्गं वागूर्णमात्रश्रुतेः ॥२॥

2. Or it[1] may a part of the sacrificial session because the sacred text mentions only of deciding (for sacrificial session)[2].

1. viz. Viśvajit Atirātra.
2. The intended meaning is as follows : TB does not mention that when one decides to perform a sacrificial session but is not able to perform it... It only says that when one decides to perform a sacrificial session, one should perform a sacrifice in which everything is given as a gift (and this sacrifice is the same as Viśvajit). So one who performs a sacrificial session, should perform the Viśvajit as its part.

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Karka, here, refutes this view by arguing that since (in the TB) there is a mention of redemption (*niṣkraya*), the performance of Viśvajit is not a part of a sacrificial session. Only when one decides to perform a sacrificial session but does not perform it, there is a need of redemption. And since there is a reference to redemption (in TB), it should be assumed that the Viśvajit is to be performed as an expiation when one decides to perform a sacrificial session, but is not able to perform it.

दीक्षितानां चेत्साम्युत्थानं जायेत सोमं विभज्य तेनैव सर्ववेदसेन सर्वपृष्ठेन यजेरन् ॥३॥

3. If the (sacrificers) consecrated for a sacrificial session rise up (i.e. obandon the session) in the half, they should sacrifice with the same (Viśvajit-sacrifice) in which all the possessions (are to be given as sacrificial gifts and) in which all the Pṛṣṭhas are used after having divided the Soma (plants etc.)[1].

1. Cp. TMB XI. 3.1.

क्रीते विभागश्रुतेः ॥४॥

4. (The above-mentioned expiation is to be performed) when (the Soma) is bought[1], for there is a sacred text (mentioning) the division.

1. Thus if the performers abandon the performance of a session after the Soma is bought, then only the Viśvajit is to be performed; for the sacred text (TMB IX.3.1) refers to the "Division". The Division is possible only when Soma is bought.

This view is refuted in the 5th and the 6th Sūtra.

उपपाताद्वोभयतः ॥५॥

5. Rather, in both the cases[1]; for it is a mishap (in either case).

1. Thus the expiation mentioned in the Sūtra 3 is valid either when the Soma is bought or even before it. For, in either case to abandon a sacrificial session without completing it, is a mishap.

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विभागः क्रियागुणत्वात् ॥६॥

6. (And moreover) the division (is more important) because (the Soma) is subservient to the action (of division).

1. Thus the action of division is more important than the Soma which is divided. So Soma stands here just as a representative of all the sacrificial materials e.g. grains, ghee etc. Thus not only the Soma is to be divided but also the grains, ghee etc. Therefore, the expiation is to be performed not only if the session is broken after the Soma is bought but even before it is bought.

अनीतासु चेद्दक्षिणासूद्गात्रपच्छेदोऽदक्षिणं संस्थाप्य पुनराहारः॥७॥

7. At the time when the Dakṣiṇā (-cow)s are not led[1], if the Udgātṛ is severed (from the procession) then after that sacrifice is finished without gifts, that sacrifice should be performed again[2].

1. i.e. before the midday-pressing. In this Sūtra, the context is that of morning pressing during which the priests like Udgātṛ etc. along with the sacrificer, creep in a procession for the sake of out-door-laud.
2. Cp. TMB VI. 7.14.

प्रस्तोता चेद्ब्रह्मणे वरं दत्त्वा पुनर्वरणम् ॥८॥

8. If (at the same time) the Prastotṛ (is severed from the procession), the sacrificer should (ritually) select him again after having given a chosen (gift) to the Brahman[1].

1. Cp. TMB VI. 7.13.

प्रतिहर्ता चेत्सर्ववेदसं देयम् ॥९॥

9. If (at the same time) the Pratihartṛ (is severed from the procession) then all the possession should be given.

1. Cp. TMB VI. 7.15.

युगपच्चेद्विरोधाद्विकल्पः ॥१०॥

10. If (the Udgātṛ and Pratihartṛ are severed) simultaneously then there is an option because there is a contrast[1].

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1. See Sūtra 7 and 9. Thus either the sacrifice should be stopped without giving or the sacrificer should give all his possession as a gift.

पूर्वदौर्बल्यमानुपूर्व्ये प्रकृतिवत् ॥११॥

11. (If they are severed) in sequence, then the earlier (reason of expiation should be regarded as) weaker (than the latter) as is the case in the normal paradigme[1].

1. Thus if the Udgātṛ is severed first and then the Pratihartṛ, then the expiation valid for the case of the Udgātṛ is to be considered as weaker than that for the case of Pratihartṛ. Thus the expiation for the case of Pratihartṛ alone should be performed. This is in accordance with the rules in the normal paradigme. In the normal paradigme also the latter is stronger than the earlier.

यस्मिन्नहन्युद्गात्रपच्छेदोऽहर्गणे तस्यावृत्तिः ॥१२॥

12. In a group of days[1] on whatsoever day if the Udgātṛ (is severed from the procession for the out-door-laud), that day is to be repeated.

1. i.e. a sacrifice of Ahīna or Sattra-type.

पत्न्युदक्या दीक्षारूपाणि निधाय सिकतास्वासीतोपस्रवणात् ॥१३॥

13. (If during the sacrifice), the sacrificer's wife enters into the monthly course, she should, having kept down her consecration equipments, sit on sands until the periodical flow (is stopped).

तिष्ठेत्संधिवेलयोः ॥१४॥

14. She should stand (on the sands only) at the time of two twilights.

वेदिसमीपे सुत्यासु ॥१५॥

15. (She should also stand) during the Soma-pressing (on the sand) near the altar.

त्रिरात्रान्ते गोमूत्रमिश्रेणोदकेन स्नापयित्वा परिधानादि करोति सांनिपातिकम् ॥१६॥

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16. At the end of three nights, having made her bathe with water mixed with cow's urine, he does all the activities which fall (=take place) together (*sāṁnipātika*).

प्रजातायाश्च दशरात्रादूर्ध्वं स्नानादि ॥१७॥

17. When the sacrificer's wife gives birth (during a sacrificial performance) then the bath etc. should take place after ten nights (from the day of delivery).

न गर्भिणीं दीक्षयेदित्येकेऽयज्ञिया गर्भा इति श्रुतेः ॥१८॥

18 According to some, one should not consecrate a pregnant (woman) (at all) for there is a sacred text "The embryos are unworthy for sacrifice" (ŚB IV. 5.2.10).

नानूबन्ध्याप्रकरणात् ॥१९॥

19. No (that is not so) for (that sentence from the sacred text is in) the context of Anūbandhyā (cow to be slaughtered afterwards).

1. The sacred text quoted in the Sūtra 18 refers to the case of pregnant Anūbandhyā-cow and not to the sacrificer's wife. So there is no defect in consecrating a pregnant wife. If, however, she gives birth during the sacrificial performance, then what is mentioned in the Sūtra 17 is to be performed.

दीक्षितोऽमनोज्ञं स्वप्न दृष्ट्वा जपेत् पर्यावर्ते दुःष्वप्न्यात्पापः स्वप्नादभूत्यै ब्रह्माहमन्तरं करवे परः स्वप्न मुखा कृधीति ॥२०॥

20. The sacrificer, having seen a bad dream should mutter *paryāvarte*...(cp. AV VIII.100.1).

इन्द्रियं स्कन्नमद्भिरुपसिञ्चेद्यो मेऽद्य पयसो रसः परि दोषादुदर्पिथः अग्निहोत्रमिव सोमेन तमहं पुनराददे इति ॥२१॥

21. On the ejaculated semen (the sacrificer) should pour water with *yo me'dya*...

उदकं चेत्तरेत्तदभिमन्त्रयेतोन्दतीर्बलं धत्तौजो धत्त सहो धत्त सहो धत्त मा मे दीक्षां मा तपो निर्वधिष्टेति ॥२२॥

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22. (When he) crosses over the water, he should address it with *udantīḥ*...

अववृष्टश्च ॥२३॥

23. And (if he) is rained upon (then also he should address the rain with the same formula).

अमेध्यं दृष्ट्वा सूर्यमुपतिष्ठेताबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषां श्रेष्ठो दीक्षे मा मा हासीदिति ॥२४॥

24. Having seen any thing unworthy of sacrifice, he should stand before the sun worshipping him with *abaddhaṁ manaḥ*...(Cp. TS III. 1.1.2)[1].

1. Cp. TS III. 1.1.2.

शोणितं चेत्कुर्याद्रुद्रियाभ्योऽद्भ्यः स्वाहेति जुहुयात् ॥२५॥

25. If (the sacrificer) bleeds himself (the Adhvaryu should make a libation) with *rudriyābhyodbhyaḥ svāhā.*

निष्ठीवेच्चेद्बीभत्साभ्यो ऽद्भ्यः स्वाहेति ॥२६॥

26. If he spits (then the Adhvaryu should make a libation) with *bībhatsābhyo'dbhyaḥ svāhā.*

धावेच्चेद्वायवे स्वाहेति ॥२७॥

27. If he runs (the Adhvaryu should make a libation) with *vāyave svāhā.*

स्विद्याच्चेत्तपस्याभ्योऽद्भ्यः स्वाहेति ॥२८॥

28. If he perspires (then the Adhvaryu should make a libation) with *tapasyābhyo'dbhyaḥ svāhā.*

स्वप्याच्चेत्प्रजापतये स्वाहेति ॥२९॥

29. If he sleeps (during the day-time) (then the Adhvaryu should make a libation) with *prajāpataye svāhā.*

आर्त्यश्रुकरणे तृप्ताभ्योद्भ्यः स्वाहेति ॥३०॥

30. If he sheds sorrowful tears (then the Adhvaryu should make a libation) with *tṛptābhyo'dbhyaḥ svāhā.*

छर्द्याविष्टः पय पीत्वोदकं वा छर्दयीत निष्ठ्यूतवद्धोमः॥३१॥

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31. If engrossed by vomitting, (the sacrificer) should vomit after drinking milk or water then (the libation should be offered) as in the case of spitting[1].

1. See Sūtra 26.

वयसावप्रस्त्रुते चमसेऽन्तरिक्षेण पतति यातुधानप्रबोधितश्चमसं यमभ्यचुश्चुतदग्निष्टच्छुन्धतादिह पुनः स्वाहेति॥३२॥

32. Then the goblet (*camasa*) becomes wet (by fluid excretion) of a bird, (the Adhvaryu should make) a libation with *antarikṣeṇa patati.*

अभ्युपाकृतचमसमुपस्थे कृत्वाग्न आयाहि वीतये गृणानो हव्यदातये नि होता सत्सि बर्हिषि स्वाहेति ॥३३॥

33. When the goblets (are not removed from the Sadas and then if the Stotra is) bespoken[1] (and if they become wet by fluid excretion of a bird at that time) (a libation should be made) with *agna āyāhi...* (ṚV VI.16.10) after keeping the goblet on the lap.

1. Cp. IX. 14.4.

आग्नीध्रीये वा हिरण्यगर्भ इत्यृचा ॥३४॥

34. (It may be made in the Āhavanīya-fire with *agna āyāhi*) or in the Āgnīdhrīya (-fire) with the verse *hiraṇyagarbhaḥ...*(VS XIII. 4).

हुताहुतसंसर्गेऽङ्गारमन्तःपरिधि निर्वर्त्य ॥३५॥

35. If the offered and non-offered (Somas) get mixed together then having removed aside a burning coal (from the rest of the Āhavanīya-fire) in such a manner that it remains inside the enclosing sticks[1] (only),

1. This sentence is completed in XXV. 12.1.

XXV. 12.

कुशतरुणेन जुहोति हुतस्य चाहुतस्य चाहुतस्य हुतस्य च पीतापीतस्य सोमस्येन्द्राग्नी पिबतं सुतमिति ॥१॥

1. (the Adhvaryu) should make a libation (of that

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mixed Soma) (on the burning coal), with *hutasya cāhutasya...* by means of a sprout of Kuśa-grass[1].

1. Cp. TMB IX. 9.8.

वषट्कृते ॥२॥

2. (He makes the libation) after the Vaṣaṭ-call is pronounced.

चुक्नते स्वाहेत्यनुवषट्कृते ॥३॥

3. With *cuknate svāhā* (he again makes a libation) after the Anuvaṣaṭ-call is pronounced.

संसर्गकाले वोपपातसामर्थ्यात् ॥४॥

4. Or rather, (this mixed Soma should not be offered after the Vaṣaṭ-call and Anuvaṣaṭ-call are uttered but) at the time of mixing (only) because of the adequateness (i.e. since it is) a mishap.

तस्य भक्षणम् मा यजमानं तमो विदन्मर्त्विजो मा यः सोममिमं पिबा संसृष्टमभयं क्रतुमिति ॥५॥

5. That (Soma, remaining after the libation) is to be consumed with *mā yajamānam...*

अववृष्टभक्षणम् इन्दुरिन्दुमवागात्तस्य त इन्दविन्द्र-पीतस्येन्द्रियावतो गायत्रच्छन्दसः सर्वगणस्य सर्वगण उपहूतस्योपहूतो भक्षयामीति ॥६॥

6. When (the Soma-juice is) rained upon, it is to be consumed with *indurinduṁ.... gāyatracchandasaḥ...*[1]

1. Cp. TMB X. 9.10. This word is to be used in case the Soma is rained upon at the time of morning-pressing. For the cases of midday-pressing and third-pressing, see the next Sūtra.

त्रिष्टुप्छन्दसो जगच्छन्दस इति यथासवनम् ॥७॥

7. (In the above expiatory formula, the words) *triṣṭupcchandasaḥ* or *jagacchandasaḥ* should be used)[1] in accordance to the Soma-pressing.

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1. These words are used in the midday-pressing and the third-pressing respectively.

अच्छन्दसमेके ॥८॥

8. Some (utter the formula) without (the word connected with) the metre.

पतितं चमसमालभते ऽस्कन्पर्जन्यः पृथिवीमस्कन्गामृषभो युवा अस्कन्नेमा विश्वा भूतानि प्र स्कन्नाज्जायतां हविरिति॥९॥

9. When (the Soma in) a goblet falls down, he holds it with *askan parjanyaḥ...*

उत्तरपूर्वे जुहोत्युपरवे चमसं दुष्टं प्रजापतये स्वाहेत्यथ येऽन्येऽनादिष्टास्तान्खरे जुहुयादग्नये वैश्वानराय स्वाहेति नाराशंसश्चेदुपवायात्तदुक्तम् ॥१०॥

10. (If the Soma in) a goblet (*camasa*) is defiled[1], he offers it in the north-western resounding hole (Uparava), with *prajāpataye svāhā*[2], and whatever other Soma-juices (for which expiation is) not mentioned, (in case they are defiled), then he should offer them on the mound (*khara*) with *agnaye vaiśvānarāya svāhā*. (And) if the Narāśaṁsa-scoop is dried up, then what has been said[3] (is to be done).

1. due of falling of an insect or a hair in it.
2. For this expiation cp. TMB IX. 9.9.
3. See Kātyāśs IX. 5.21-22.

अन्त्याद्वा ग्रहात्स्तोकमासिच्य भक्षयेयुः ॥११॥

11. Or, having poured a little (Soma) from the last scoop (in the Nārāśaṁsa) they should consume (it)[1].

1. Cp. TMB IX. 9.5-7.

कलशश्चेदुपवायात्क्षीरासेचनमेके ॥१२॥

12. If the Droṇakalaśa (trough) is dried up, then some pour milk in it[1].

1. TMB IX.9.2 quotes this opinion but does not accept it.

हिरण्यवद्वोदकम् ॥१३॥

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13. Or, rather, (he should pour water) along with gold[1].

1. Cp. TMB IX 9.3.

उन्नयने च ॥१४॥

14. And if the Pūtabhṛt (= Unnayana) (-scoop) (is dried up), in it, (also) (he should pour water alongwith gold).

अद्रिभेदने मारुतेन ब्रह्मसाम्ना स्तुवीरन् ॥१५॥

15. If the stone (for pressing Soma) is broken, they should praise-sing with the Brahma-sāman[1], based upon verses addressed to Maruts[2].

1. Brahma-sāman means the Sāman on the text of which the Brāhmaṇācchaṁsin's Śastra is based.
2. Cp. TMB IX. 9.13-14.

चतुस्त्रिंशद्धोमश्च ॥१६॥

16. And (the Adhvaryu should also perform) the thirty-four libations (with VS VIII. 54-59).

सोमापहरणे विधावतेच्छतेति ब्रूयात् ॥१७॥

17. If the Soma is robbed, he should say, "Run about; find (it) out"[1].

1. Cp. ŚB IV. 5.10.1.

अदर्शनेऽरुणपुष्पाण्यर्जुनान्यभिषुणुयात् ॥१८॥

18. If it is not found, he should press white grass with reddish flowers[1].

1. Cp. ŚB IV. 5.10.2.

श्येनहृतं पूतीकानादारानरुणदूर्वा हरितकुशान्पूर्वालाभे-पूर्वालाभ उत्तरान् ॥१९॥

19. (Or he may press) the Śyenahṛtā, Pūtīkā, Ādāra (-grass) reddish Dūrvā (-grass), yellow Kuśa (-grass)—in the absence of each of the earlier, the latter (in this list)[1].

1. Cp. ŚB IV. 5.10.3-6.

एकां गां दत्त्वा समाप्य पुनर्यज्ञः ॥२०॥

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20. Having given a cow, (then) having completed (the sacrifice already undertaken) (the sacrificer should perform) the (same) sacrifice again[1].

1. Cp. ŚB IV. 5.10.6.

अवभृथान्ते वा श्रुतिसामर्थ्यात् ॥२१॥

21. Or, rather, at the end of the Avabhṛtha (he should begin to sacrifice again)[1] because of the authority of the sacred text.

1. The question is whether the earlier sacrifice should be performed *completely* (i.e. including the Udayanīyā-offering, the Anūbandhyā - sacrifice, and the Udavasānīyā-offering—these three rites take place after the Avabhṛtha-bath), or upto the Avabhṛtha-bath only. The answer is that the earlier sacrifice is to be performed upto the Avabhṛtha-bath only.
2. viz. ŚB IV. 5.10.6. In this text, it is said : When he comes out of the Avabhṛtha-bath, let him (the sacrificer) be consecrated because the atonement for that (use of plants other than the Soma) is a second sacrifice.

कलशभेदने वषट्कारनिधनं ब्रह्मसाम ॥२२॥

22. If the Droṇakalaśa (trough) is burst, a Sāman with the word Vaṣaṭ as its finale, should be used as the Brahma-sāman[1].

1. Cp. TMB IX. 6.1-5.

अनुलिप्सध्वमिति प्रेष्यति ॥२३॥

23. (The Adhvaryu) orders (his assistants) "Try to catch it"[1].

1. Cp. ŚB IV. 5.10.7.

यदनुलभेरंस्तदेकधनैरभ्युन्नीय प्रभावयन्तः प्रचरेयुः ॥२४॥

24. Having filled it (by pouring) the (water from) the Ekadhana (-pitchers) into whatever (Soma) they can catch, they should perform (the sacrifice with it) making it enough (for the several vessels)[1].

1. Cp. ŚB IV. 5.10.7.

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आग्रयणाद्वानुपलभमानेषु पूर्ववत् ॥२५॥

25. Or, if they are unable to catch any, they should perform as before[1] from the Āgrayaṇa[2].

1. i.e. as described in Sūtra 24. Thus they should pour the water from the Ekadhana-pitchers, distribute it over the several vessels and perform the sacrifice with it.
2. Cp. ŚB IV. 5.10.7.

आनीतासु चेद्दक्षिणासु भेदनं पूर्ववद्दत्वा तथैव यज्ञः ॥२६॥

26. If (the Droṇakalaśa) bursts before the Dakṣiṇās (i.e. the cows to be given as gifts) are led up, (then the sacrificer should perform) the sacrifice, after having given (a cow) in the same manner as before[1].

1. See Sūtra 20. Thus a cow is given; then the sacrifice in the hand should be completed upto the Avabhṛtha-bath and then the same activities should be performed again.
2. Cp. ŚB IV. 5.10.7.

XXV. 13.

प्रातःसवनाच्चेत्सोमोऽतिरिच्येत तमुन्नीयोपाकरणमस्ति सोमो अयमिति ॥१॥

1. If the Soma remains over from the morning-pressing, having filled up (the ten goblets of Hotṛ etc. with it), (the Adhvaryu) should bespeak the Stotra,[1] with *asti somo ayam...* (SV I. 174).

1. For the Stotra, see Sūtra 2.

मरुत्वतीषु गायत्रेण स्तुवीरन् ॥२॥

2. (The Sāmaveda-priests) should praise-sing by means of the Gāyatra (Sāman) on the verses containing the word Marut[1].

1. Cp. TMB IX. 7.2.

ऐन्द्रावैष्णवं होता शंसति ॥३॥

3. The Hotṛ recites (the Śastra) in praise of Indra and Viṣṇu[1].

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1. Cp. TMB IX. 7.4.

यस्मात्स्तोमादतिरिच्येत स एव कार्यः सर्वत्र ॥४॥

4. After which Stoma[1], the Soma remains over, the same (kind of Stoma) should be applied (for the expiarory Stotra), everywhere[2].

1. viz. nine-versed, fifteen-versed etc.
2. In all the pressings.
3. Cp. TMB IX. 7.3; 8.

माध्यन्दिनाच्चेत्पूर्ववदुपाकरणम् ॥५॥

5. If (the Soma remains over) from the midday-pressing, (then the Adhvaryu) should bespeak the Stotra as before[1].

1. See Sūtra 1.

बण्महाँ३ असीति (३३.३९) बृहतीष्वादित्यवतीषु गौरीवितेन स्तुवीरन् ॥६॥

6. (The Sāmaveda-priests) should praise-sing with the Gaurīvīta (-sāman) on the verses *baṇmahān asi...* (SV I. 276; SV II. 1138-39), in the Bṛhatī-metre containing the word *āditya*[1].

1. Cp. TMB IX. 7.6-7.

पूर्ववद्धोता ॥७॥

7. The Hotṛ (recites) as before[1].

1. The Śastra in praise of Indra and Viṣṇu. See Sūtra 3.

तृतीयसवनाच्चेद्विष्णोः शिपिविष्टवतीषु गौरीवितेन ॥८॥

8. (If the Soma remains over) from the third pressing (then the Sāmaveda-priests should praise-sing) with the Gaurīvīta-sāman on the verses in praise of Viṣṇu, containing the word Śipiviṣṭa[1].

1. Cp. TMB IX. 7.9.

एतत्कृत्वोक्थ्यं वा गृहीत्वा विगृह्णीयात् ॥९॥

9. Or, after having scooped the Ukthya-scoop, he should divide[1].

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1. For the division of the Ukthya-scoop, see IX. 14.8-19.

उक्थ्याच्चेत् षोडशी कार्यः ॥१०॥ षोडशिनश्चेत् अतिरात्रः॥११॥ अतिरात्राच्चेत् बृहत् ॥१२॥

10-12. If (the Soma remains over from the Ukthya (-sacrifice), Ṣoḍaśin (-sacrifice) should be performed; if from the Ṣoḍaśin, then the Atirāra; if from the Atirātra, then the Bṛhat (-sāman should be sung)[1].

1. Cp. TMB IX. 7.11-12; ŚB IV. 5.10.8.

महाव्रतमेके यथोक्तम् ॥१३॥

13. Some (sing) the Mahāvrata (-sāman) as said (earlier)[1], (in case the Soma remains over the Atirātra).

1. in XIII. 2.20. Thus the bespeaking for this Sāman is to be done by means of a musical instrument called Vāṇa.

अप्तोर्यामो वा ॥१४॥

14. Or, the Aptoryāma (-sacrifice should be performed if the Soma remains over from the Atirātra).

अन्त्याच्चेत् तस्यैवावृत्तिर्नातीरेकोऽस्तीति श्रुतेः ॥१५॥

15. If (the Soma remains over) from the last[1], the same is to be repeated, for there is a sacred text, "There is no excess (after that)[2]".

1. viz. Aptoryāma. 2. Cp. ŚB IV. 5.10.8.

पूर्वात्सवनादतिरिक्तस्योत्तरे सम्पावनमेके ॥१६॥ तं निकामयमानोऽभ्यतिरिच्यत इति श्रुतेः ॥१७॥

16-17. According to some, the (Soma) remaining over from the earlier pressing, should be strained (together)[1] into the latter, for there is a sacred text, "It (the Soma of the earlier pressing) remains over coveting it (the Soma of the latter pressing).[2]"

1. *saṁpāvanam* - "to strain (the Soma of the earlier pressing) together (with the Soma of the latter pressing)". (Cp. Devayājñika's Paddhati).
2. Cp. TMB IX. 7.2; 7.

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तृतीयसवनाच्चेद्धारियोजनेऽवनीय होमः ॥१८॥

18. If it remains over the third (pressing), then having poured it down into the Hāriyojana (-scoop) he should make libation (of that Soma).

अस्मृतावृजीषमिश्रस्याप्स्ववहरणम् ॥१९॥

19. If one forgets (this)[1] (then that remained Soma) mixed with the residue (of Soma-plants) should be carried to the water[1].

1. At the time of the Avabhṛtha-rite. Cp. X.9.1-3.

दीक्षितश्चेदुपतप्येतोप्यानां येनेच्छेत्तेन चिकित्सेत् ॥२०॥

20. If the consecrated (sacrificer) gets fever, (a physician) should redress him by means of a (substance) he may think (proper for giving to him) out of those which are worthy to be put (*upya*) (in the fast-milk for the first day)[1].

1. See VII. 4.21-24. There, it is said that on the first fast-day, in the milk (which is allowed to be consumed) either rice or barley or both and any herb-product, and any fragrant substances are to be put. So any of these substances, if of medicinal value, can be prescribed as a medicine by the physician. Cp. ŚB III. 2.2.15.

आग्नीध्रमेनं नयतेति ब्रूयात्कृतं चेत् ॥२१॥

21. (The Adhvaryu) should say "Lead him (the sacrificer) to the Āgnīdhra (-shed)", if it has been already prepared (at that time).

अकृतेऽप्यविशेषात् ॥२२॥

22. Even if it is not prepared, (he should nevertheless say, "Lead him..." for (in the sacred text, there is) no (reference to) the special case[1].

1. See ŚB III. 6.1.29. It is said there as follows:– If weakness were to come upon one of those that are consecrated, let (the Adhvaryu) say. "Lead him to the Āgnīdhra (-shed)...". ŚB, here does not specifiy whether, the Adhvaryu should say this in case the Āgnīdhra-shed

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has been already prepared. Thus because the sacred text does not specify, the Adhvaru has to say those words, even if the Āgnīdhra-shed has not been prepared.

तद्देशे वासः ॥२३॥

23. The sacrificer should stay[1] there (in the place where the Āgnīdhra-shed will be prepared) (until he is cured).

1. in case the Āgnīdhra-shed has not been already prepared.

वासतीवरमुदकमाचामेदित्येके चात्वालगताभ्यः ॥२४॥

24. According to some, he should sip the Vasatīvarī-water from the pit.

आपः प्रजापतिर्यज्ञो यज्ञस्य भेषजमसीति॥२५॥

25. (He sips it) with *āpaḥ prajāpatir yajñaḥ...*

अनुसवनमेनमालभेरन्वसव एतद्वः प्रातःसवनं तद्रक्षध्वं तद्गोपायध्वं तद्वो मा व्यवच्छैत्सीदिति ॥२६॥

रुद्रा आदित्या इत्युत्तरयोः सवनयोः ॥२७॥

26-27. After each pressing, (all the priests) should hold (=touch) (the sacrificer) with *vasavaḥ etadvaḥ....* (in the morning pressing), with *rudrāḥ...* and *ādityāḥ...* in the latter two pressings (respectively).

म्रियेत चेन्निर्मन्थ्येन दग्ध्वा शामित्राद्वास्थीन्युपनह्य नेदिष्ठिनमुपदीक्ष्य तेन सह यजेरन् ॥२८॥

28. If (one of those consecrated for a sacrificial session)[1] dies, then having burnt him with fire produced by means of churning, or by means of (the fire) from the Śāmitra[2], having tied up the bones (in a black antelope's skin), having consecrated the nearmost (relative of the dead)[3], (the remaining sacrificers) should perform the sacrifice alongwith (*saha*) him[4].

1. See the next Sūtra.

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2. the shed for quieting i.e. killing the animals to be offered.
3. viz. his son or brother. (Cp. Śāṅkhāśs XIII. 11.1).
4. Cp. TMB IX. 8.1.

सत्त्रगणयज्ञे सहत्वशब्दात् ॥२९॥

29. (This applies to the death of a consecrated person) during a sacrificial session[1] or a sacrifice to be performed by a group[2] because there is the word *saha*[3] (=alongwith).

1. where all the priests are also consecrated.
2. e.g. Indrāgnyoḥ Kulāya, where two sacrificers are consecrated or the Manustoma-sacrifice where three sacrificers are consecrated.
3. in the 28th Sūtra. See also TMB IX. 8.1.

एकयज्ञे दर्शपूर्णमासवत् ॥३०॥

30. In a sacrifice of one (i.e. where only one sacrificer is consecrated) (and if he dies, then) as (is described in the case of) New and Full-moon-sacrifices[1].

1. See XXV. 7.9ff.

एतत्कृत्वा राजानमभिषुत्यागृहीत्वा ग्रहान्दक्षिणपूर्वस्यां वेदिस्रक्त्यां यामेन स्तुवीरन् ॥३१॥

31. Having done it[1], then having pressed (Soma), but without having drawn the scoops, (the chanters) should praise-sing with the Yāma (-sāman) at the southern corner (of the Mahāvedi)[2].

1. Viz. having burnt the dead body in the manner described in the Sūtra 28 and consecrated the relative of the dead.
2. Cp. TMB IX. 8.2.

तिसृषु पराक्षु सार्पराज्ञीषु ॥३२॥

32. (They sing the Yāma-sāman) on the three verses right off (i.e. without repeating) – the verses of the Sarparājñī[2].

1. SV II. 726-728; ṚV IX. 189. 1-3.
2. Cp. TMB IX. 8.2.

मार्जालीये वा ॥३३॥

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33. Or, (they may chant) near the Mārjālīya (fire-hearth)[1].

1. Which is situated towards the south of the Mahāvedi. Cp. TMB IX. 8.2.

स्तुते मार्जालीयं त्रिः परियन्त्यपसव्यं सव्योरूनाघ्नानाः स्तोत्रिया जपन्तः ॥३४॥

34. After the praise-song is over, (all the performers of the sacrifice) walk around the Mārjālīya, from the right to the left, beating their left thighs (and) muttering the (verses) of the praise-song[1].

1. Cp. TMB IX. 8.9-9.

अग्न आयूंषि पवत इति (३५.१६) प्रतिपद्भवति ॥३५॥

35. (On that Soma-pressing-day, then) the tristich beginning with *agna āyūṁṣi pavase* (SV II. 868-870; ṚV IX. 66. 19-21) should be used as the opening (tristich) (Pratipad) (of the Pavamāna-laud).

1. Cp. TMB IX. 8.12; Cp. VI. 10.1.

संवत्सरेऽस्थीनि याजयेयुः ॥३६॥

36. After a year, they should make the bones (of the dead consecrated) to perform sacrifice.

1. Cp. TMB IX. 8.13.

कर्मापवर्गादसम्भवान्मरणस्य ॥३७॥

37. (After one year) form the end of the earlier rite (=sacrifice)[1] (the sacrifice mentioned in the Sūtra 36 is to be performed) because of the impossiblity of (counting a year from the day of) the death.

1. during which the consecrated sacrificer was dead.
2. Thus if the year were to be counted from the date of the death then it will come even before the earlier started sacrificial session is over. For, a sacrificial session can be of numerous years. So it is better to complete the sacrificial session already started and then after one year from the date of the completion of that session, another sacrifice is to be performed, on behalf of the sacrificer.

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अपरिमितस्तोमेन यजेरन् ॥३८॥

38. (That sacrifice which is to be performed after one year) should be performed as one with immeasured Stoma.

त्रिवृद्बहिष्पवमानेन वा॥३९॥ तदा च सप्तदशमन्यत् ॥४०॥

39-40. Or, rather (they should perform a sacrifice) the out-doors-pavamāna-laud of which is of nine-versed (stoma) and the other (lauds are of Seventeen-versed (Stoma).

मैत्रावरुणाग्रान्ग्रहान्गृह्णीयात् ॥४१॥

41. He should draw the Maitrāvaruṇa (-scoop) the first[1].

1. Cp. TMB IX. 8.16.

प्रातिनिधिको याजमानं कुर्यात् ॥४२॥

42. The representative (of the dead)[1] should perform the duties of the sacrificer (in this sacrifice).

1. Viz. the son or the brother.

दीक्षणीयापुरुषसंस्काराशीर्वर्जम् ॥४३॥

43. Except the Dīkṣaṇīyā (-offering), the sanctifying rites done on the (body of) man[1], and invocation of blessing[2].

1. e.g. anointing.
2. viz. uttering the formula of invocation of blessing e.g. *ā vo devāsaḥ...* (VS IV. 5). See VII. 3.6.

समाप्तेऽस्थीनि सपात्राण्यरण्ये निवपेयुः ॥४४॥

44. After (the second sacrifice) is complete they should throw down the bones along with the sacrificial utensils, in the forest.

पुनर्दाहो वायुक्तत्वात्पात्राणाम् ॥४५॥

45. Or, rather, (the bones should be) burnt again, (and also the utensils should be burnt alongwith them) because the utensils have not (yet) been connected with (burning)[1].

1. The utensils here, were not burn when the body of the consecrated was burnt. So they are to be burnt now.

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Generally, when a person, who has kept sacrificial fires, dies, his sacrificial utensils are burnt along with him (see XXV. 7.21ff). But this is not done here. So the sacrificial utensils are now to be burnt along with the bones.

ततः संचयनादि ॥४६॥

46. And the (the rites like) collection (of bones) etc. (should be performed as usual)[1].

1. For these rites see XXV. 8.1ff.

XXV. 14.

उखां चेद्विभ्रन्म्रियेत सोपकरणमाहिताग्न्यावृता दग्ध्वा नेदिष्ठ्यग्निं चित्वा तमस्मा अनुदिशेदित्येके ॥१॥

1. If a sacrificer who carries fire-pan dies (during a sacrifice)[1] having burnt him–alongwith the utensil (viz. the fire-pan)–in the manner of (burning) one who had kept sacred fires[2], the nearmost relative, having built fire (-altar) should ascribe it[3] to him (the dead)–this is the opinion of some (ritualists).

1. during a sacrificial session or during a sacrifice in which more than one performer takes part.
2. For details see XXV. 7.12ff.
3. viz. the fire-altar; secondarily the merit of that sacrifice with fire-altar-building. See, however, the next Sūtra.

न कर्मफलासम्भवात् ॥२॥

2. No, because the result (merit) of a rite is impossible (to be given)[1].

1. Thus the opinion that the merit of the sacrifice performed by the relative should be ascribed to the dead, is rejected.

उपदीक्षी स्वेष्वग्निषु नखनिकृन्तनाद्युद्वादनान्तं सांनिपातिकम्॥३॥

3. The co-consecrated (*updīksī*)[1] should perform the rites that fall (take place) together (*sāmnipātika*) beginning

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with the cutting of nails[2] upto the declaration[3], in (the presence of) his own sacred fires.

1. viz. the nearmost relative.
2. see VII. 2.8.
3. See VII. 4.11. In this rite sacrificer–whether a Brāhmaṇa or a Kṣatriya or a Vaiśya–is declared to have become a Brāhmaṇa, after the consecration.

तेषूपहवमिष्ट्वाग्नी संसृजेत ॥४॥

4. Having requested (*iṣṭvā*) them for invoking[1] he should mix his fires (with those of the other consecrated).

1. by saying "Invoke (me) O consecrated."

अनाहिताग्निश्चेत्तेष्वेवेत्येके वैश्वानरं निर्वपेद्यस्याग्निभिरन्यं याजयेयुरिति वचनात् (८.२६) ॥५॥

5. If (the nearmost relative is) one who has not kept the sacred fires, (he should perform all the rites mentioned in the Sūtra 3) in (the presence of) those (viz. the fires of the other consecrated), only, for there is a statement, "He with whose fires they make another one to perform, (i.e. one who performs sacrifice with the fires of another), should pour out (rice) for the sacrificial bread to be offered to Vaiśvānara[1]"–this is the opinion of some.

1. See XXV. 8.16. Since the nearmost relative of the dead sacrificer, is going to perform a sacrifice with the help of the fires of others–because he has not his own–he has to perform an expiatory offering of a sacrificial bread to Vaiśvānara. This view is refuted in the next Sūtra.

नाश्रुतेः ॥६॥

6. No, (this is not to be done) because there is no sacred text (mentioning what is said in the Sūtra 5).

आपदि वैश्वानरः॥७॥

7. The Vaiśvānara-bread is to be offered in the case of a calamity (which comes unexpectedly)[1].

1. Thus the Vaiśvānara-bread is to be offered if one sac-

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rifices with the fires of others unknowingly or if with the fires of one, a sacrifice is performed for another unknowingly. The substituting person should be only one who has kept sacred fires.

समानजनपदसंसवे महारात्रे प्रातरनुवाकमुपाकृत्य पूर्वः-पूर्वः कर्म प्रवर्तयेत् ॥८॥

8. If there happens a simultaneous pressing (of Soma) in the same region, then having bespoken the morning litany in the midnight itself, (the Adhvaryu) should stipulate each rite earlier (than that in the other sacrifice)[2].

1. Thus before the normal time. The normal time is somewhat before the first bird cries (see IX.1.10).
2. Cp. TMB IX. 4.1.

सुसमिद्धहोमः ॥९॥

9. (He should make) the libations[1] in the very much blazing fire[2].

1. For the details of these libations see Sūtras 16-17.
2. Cp. TMB IX. 4.5.

संस्थोत्तरं च कुर्यात्, इच्छन् ॥१०॥

10. And he should make a higher type (of sacrifice) (than that of the other)[1] if he desires so[2].

1. Thus if the other sacrifice is an Agniṣṭoma he should make the sacrifice Ukthya; if Ukthya then Atirātrā etc. Cp. TMB IX. 4.15.
2. *icchan* : According to the *Weber's* edition this word is a part of the next Sūtra. Karka also understands it to be a part of the next Sūtra. But Devajājñika refutes this opinion by arguing that the word *icchan* should be connected to the present Sūtra which is based upon TMB which indicates an option. It is better to accept the view of Devayājñika, because the prescription of the *pratipad* in the next Sūtra then, does not become optional. TMB IX.4.3 also does not make it optional.

वृषण्वती प्रतिपत् ॥११॥

11. The opening tristich (*pratipad*) (for the out-doors-laud) should be one which contains the word *vṛṣan* (bull)[1].

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1. Viz. SV II. 128-130. Cp. TMB IX. 4.3.

अनुसवनं वा ॥१२॥

12. Or (that opening tristich may be used) in every pressing[1].

1. Cp. TMB IX. 4.4.

बृहद्रथन्तरपृष्ठः ॥१३॥

13. (This sacrifice should be) with the Bṛhat and Rathantara as the Pṛṣṭha (sāman)s[1].

1. Cp. TMB IX. 4.7.

तौरश्रवसे माध्यन्दिने पवमाने तदावपनश्रुतेः ॥१४॥

14. The two Tauraśravasa-sāmans should be sung[1] at the midday-pavamāna-laud because there is a sacred text (prescribing) insertion of them (there)[2].

1. Cp. TMB IX. 4.9-10.
2. See JB I. 311: *atra hyevāvapanti atroddharanti.*

आभीकमभिनिधनमाभीशवानि चैके ॥१५॥

15. And some insert the Ābhīka, Abhinidhana and the Ābhīśava Sāmans (also in the midday-laud).

प्रातः सवने जुहोति संवेशायोपवेशाय गायत्र्यै छन्दसेऽभिभूत्यै स्वाहेति ॥१६॥

त्रिष्टुभे जगत्या इत्युत्तरयोः सवनयोः ॥१७॥

16-17. During the morning-pressing he makes a libation with *saṁveśāya... gāyatryai* and with... *triṣṭubhe,* and ... *jagatyai...* in the latter two pressings (respectively)[1].

1. Cp. TMB IX. 4.6 etc.

विहवीयसजनीयकयाशुभीयानि होता शंसति ॥१८॥

18. The Hotṛ recites the Vihavīya[1], Sajanīya[2], and Kayāśubhīya (śastras)[3].

1. ṚV X. 128. 1ff. 2 ṚV II. 12.1ff.
3. ṚV I. 165.1ff. For this Sūtra cp. JB I. 343.

साख्यमरणमिछन्तः प्राजापत्य र्चा जुहुयुः ॥१९॥

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19. If they (the performers) desire for the death of their correspondents[1] (in the other sacrifice) they should make libations with a verse addressed to Prajāpati[2].

1. i.e. the Adhvaryu in this sacrifice corresponds with the Adhvaryu in that sacrifice; the Hotṛ in this sacrifice corresponds with the Hotṛ in that sacrifice and so on. They are each other's correspondents (*sakhi*) and can practise sorcery in the manner prescribed above.
2. For the details see the next three Sūtras. For this Sūtra cp. JB I. 343.

प्रातः सवनेऽध्वर्युर्माध्यन्दिने होतोद्गाता तृतीयसवने ॥२०॥

20. The Adhvaryu (should make the libation) at the morning pressing; the Hotṛ at the midday pressing; the Udgātṛ at the third pressing[1].

1. Cp. JB I. 343.

अनुसवनं ब्रह्मा गृहपतिश्च ॥२१॥

21. The Brahman and the Gṛhapati (make libations) after each pressing.

सर्वमरणमिच्छन्तः सर्वेऽनुसवनम् ॥२२॥

22. If they desire for the death of all, they (should) all (make libations) after each pressing[1].

1. Cp. JB I. 343.

नद्यन्तरेऽसंसवो गिरिभिच्चेत् ॥२३॥ गिरौ ॥२४॥ रथाह्ने च॥२५॥

23-25. If (the two simultaneous Soma-sacrifices are) separated by a river which moves breaking through mountains, or by a mountain or by (a distance for which) a chariot (requires at least) one day (for crossing) then there is no (defect of) simultaneous pressing.

सर्वत्राविद्विषाणानाम् ॥२६॥

26. In any case (there is no defect of simultaneous pressing) of the (sacrificers) not hating each other.

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विद्वेषेऽप्ययं वायुर्महान्त्समुद्र इति श्रुतेः ॥२७॥

27. If there is hatred, (and even if the two sacrificers are not separated by the conditions mentioned in the Sūtras 23-25, then also there is no defect of simultaneous pressing) because there is a sacred text *ayaṁ vāyuḥ*...[1]

1. The sacred text, refered to here, is interpreted by the commentators to mean as follows: Even if wind begins to hate the ocean it can not dry it up, so one need not pay attention to the hatred of others and perform the sacrifice as usual. Thus this Sūtra indicates that there can never be the defect of simultaneous pressing. Compate, Śāṅkhāśs XIII. 5.23 according to which, "the flowing (rivers), the wind and the open space divide (the two sacrificers)". So in the ultimate thinking there is no defect of simultaneous pressing at all.

सोमदाहे यथास्वं वृत्तान्तान्धारयेयुः ॥२८॥

28. If the Soma (plants) are burnt, (the performers) should hold (=remember) the termination-points of the activities (at that time) each of his own.

प्रतिनिधाय यथापूर्वं यज्ञेन चरेयुः ॥२९॥

29. Having substituted (the Soma), they should perform the sacrifice as (described) before[1].

1. Thus having substituted the Soma by the white grass with reddish flowers etc. (see XXV. 12.18-19), they should perfom the sacrifice upto the Avabhṛtha (see XXV. 12.21).

पञ्च गा दत्त्वा प्राग्द्वादश्याः पुनर्यज्ञः ॥३०॥

30. Having given five cows, (they should perform) a re-sacrifice before the twelfth (day) (from the day of completion of the earlier sacrifice).

तत्र तद्दद्याद्यत्पूर्वस्मिन्दास्यन्त्स्यात् सत्रेऽप्यविशेषात् ॥३१॥

31a. What (the sacrificer was) going to give in the earlier sacrifice), he should give it in (the re-sacrifice).

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31b. (These same rules are valid in case the Soma-plants are burnt) in a sacrificial session, for there is no difference (as far as burning of the Soma-plants is considered).

दानं प्रायश्चित्तसंयोगात् ॥३२॥

32. The gift[1] (of five cows is also to be made) for (it is) connected with the expiation.

1. In a sacrificial session, normally, no gift is made, but in this case the gift of five cows should be made because it is a part of the expiation. This opinion is rejected in the next Sūtra.

न वादक्षिणत्वात् ॥३३॥

33. Or, rather, (the gift of five cows should) not (be made) for (the sacrificial sessions) are without any gifts[1].

1. For this rule see XII. 1.8.

तस्य त्वह्नः पुनराहारः ॥३४॥

34. That day[1], however, should be re-performed.

1. On which the Soma-plants were burnt.

ब्रह्मा प्रायश्चित्तानि जुहुयादनादिष्टानि ॥३५॥ ब्रह्माविलिष्टं संदधातीति श्रुतेः ॥३६॥

35-36. The Brahman (-priest) should make the expiation-libations, because there is a sacred text, "The Brahman (-priest) unites what has come apart in a sacrifice."

1. See and Cp. AB V. 32. AB, however, uses the word *viśliṣṭa* and not *viliṣṭa* as our text does.

त्रिवेदसंयोगाच्च ॥३७॥

37. And because the Brahman is connected with the three Vedas.[1]

1. *viz. Ṛgveda, Yajurveda and Sāmaveda*[1]. For this Sūtra cp. AB V. 32 etc.

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Pravargya

XXVI. 1.

दीक्षासु महावीरान्त्सम्भरति॥१॥

1. (The Adhvaryu) prepares the Mahāvīras during the consecration-period (of the sacrificer).

अन्तःपात्यदेशे सम्भारान्निदधाति मृदं वल्मीकवपां वराहविहतं पूतीकानजापयो गवेधुकाः कृष्णाजिनमश्रिं चोत्तरतः ॥२॥

2. He keeps down the (following) materials in the region of the Antaḥpātya (-peg)[1]: clay, fossilized ant-hill, clay torn up by a boar, the Pūtīkā (-grass), milk of a she-goat, Gavedhukā (coix barbata) (grass) and a black antelope's skin and a spade to the north of these.

1. which is fixed in the sacrificial ground, in the middle, towards the west of the Mahāvedi, in order to mark the place of the Śālāmukhīya.

देवस्य त्वेत्यश्रिमादायौदुम्बरीं (३७.१) वैकङ्कतीं वारत्निमात्रीं सव्ये कृत्वा दक्षिणेनालभ्य जपति युञ्जत इति (३७.२) ॥३॥

3. Having taken the spade which is of Udumbara (ficus glomerata) or of Vikaṅkata (fiacourtia sapida) (wood) and which is one cubit long, with *davasya tvā...* (VS XXXVII. 1) then, having placed it in (his) left (hand) and touched it with the right (hand), he mutters *yuñjate...* (VS XXXVIII. 2)[1].

1. Cp. ŚB XIV. 1.2.3-8.

मृदमादत्ते पिण्डवद्देवी द्यावापृथिवी इति (३७.३) ॥४॥

4. He takes the (lump of) clay in the same manner as that of (taking of) the lump of clay[1], with *devī dyāvāpṛthivī...* (VS XXVII.3)[2].

1. See XIV. 2.27. Thus as at the time of taking the clay, now also there is the spade in his right hand, the left hand is empty and with both the hands together, he takes the clay.
2. Cp. ŚB XIV. 1.2.9.

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कृष्णाजिने निदधात्युत्तरतः ॥५॥

5. He keeps down (the lump of clay) on the black antelope's skin which is towards the north[1].

1. Cp. ŚB XIV. 1.2.2.

देव्यो वम्र्य इति (३७.४) वल्मीकवपाम् ॥६॥ इयत्यग्र इति (३७.५) वराहविहतम् ॥७॥ इन्द्रस्यौज स्थेति (३७.६) पूतीकान्॥८॥ मखायेति (३७.६) पयः ॥९॥ तूष्णीं गवेधुकाः ॥१०॥

6-10. (He keeps down the following things also on the black-antelope's skin) fossilized ant-hill with *devyo vamryaḥ* (VS XXXVII.4); the (earth) torn up by a boar with *iyatyagre...* (VS XXXVII.5); the Pūtīkās with *indrasyaujaḥ stha...* (VS XXXVII.5) ; the milk with *makhāya...* (VS XXXVII.6) and the Gavedhukās silenly[1].

1. Cp. ŚB XIV. 1.2.10-12.

सम्भृतानभिमृशति मखायेति (३७.६) ॥११॥

11. (When these things are) collected he touches them with *makhāya...* (VS XXXVII.6)[1].

1. Cp. ŚB XIV. 1.2.14.

कृष्णाजिनं परिगृह्योत्तरतः परिवृतं गच्छन्ति प्रैतु ब्रह्मणस्पतिरिति (३७.७) ॥१२॥

12. Having taken the black-antelope's skin[1], they[2] go to the enclosed place[3] which is towards the north, with *praitu brahmaṇaspatiḥ...*(VS XXVII.7)[4].

1. alognwith the things kept on it.
2. viz. the Adhvaryu, Pratiprasthātṛ, Neṣṭṛ and Unnetṛ.
3. Prepared earlier.
4. Cp. ŚB XIV. 1.2.15-16.

परिवृते निदधाति सम्भारान् ॥१३॥ उद्धतावोक्षिते सिकतोपकीर्णे प्राग्द्वारे मखायेति (३७.७) ॥१४॥

13-14. (The Adhvaryu) keeps (those) materials in that enclosed place with the door to the east, on a mound which is dug up and sprinkled upon (with water), and on which gravel is scattered with *makhāya.*

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1. Cp. ŚB XIV. 1.2.17.

सम्भारैः संसृजति मखायेति (३७.७) ॥१५॥

15. He mixes (the lump of clay) with the materials with *makhāya*... (VS XXXVII. 7).

1. Cp. ŚB XIV. 1.2.17.

मृदमादाय मखायेति (३७.७) महावीरं करोति प्रादेशमात्रमूर्ध्वमासेचनवन्तं मेखलावन्तं मध्यसंगृहीतमूर्ध्वं मेखलायास्त्र्यङ्गुलम् ॥१६॥

16. Having taken the clay with *makhāya tvā*... (VS XXXVII. 7), he prepares the Mahāvīra (pot)[1] which is a span-high, accompanied by a hole (*āsecanavantam*), contracted in the middle, with an edge (situated in such a manner as there remains) a portion of three fingers upwards from it[2].

1. The name of the pot used in the Pravargya-rite.
2. Cp. ŚB XIV. 1.2.17.

निष्ठितमभिमृशति मखस्य शिर इति (३७.८) ॥१७॥

17. When it is complete, he touches it with *makhasya śiraḥ*... (VS XXXVII. 8)[1].

1. Cp. ŚB XIV. 1.2.17.

आदानमेके ॥१८॥

18. Some (use this formula viz. *makhasya śiraḥ* for) taking (the lump of clay).

एवमितरौ प्रतिमन्त्रम् ॥१९॥

19. In the same way (he prepares) the other two (Mahāvīra-pots) each with the same formula[1].

1. Cp. ŚB XIV. 1.2.17.

स्रुक्पुष्कराकृती पिन्वने रौहिणकपाले परिमण्डले ॥२०॥

20. (He then prepares) the two milking bowls (*pinvana*) of the size of the mouth of the offering ladle (*sruc*) and the two Rauhiṇa-plates[1] of round size[2].

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1. These are used for baking the Rauhiṇa-breads (see XXVI. 4.6ff.)
2. Cp. ŚB XIV. 1.2.17.

मृदमुपशयां निदधाति ॥२१॥

21. He keeps aside the remaining (*upaśayā*) clay.

1. Cp. ŚB XIV. 1.2.18.

गवेधुकाभिः श्लक्ष्णयति मखायेति (३७.८) प्रतिमन्त्रम्॥२२॥

22. He smoothens by means of the Gavedhukā (coix barbata) (grass) each (of the Mahāvīras made by him) each with one of the formulae (in sequence) beginning with *makhāya tvā*... (VS XXXVII. 8)[1].

1. Cp. ŚB XIV. 1.2.19.

अश्वशकृता धूपयत्यश्वस्य त्वेति (३७.९) प्रतिमन्त्रम् ॥२३॥

23. He fumigates (the Mahāvīras) by means of (burning)[1] dung of a horse, each with one of the formulae beginning with *aśvasya tvā*... (VS XXXII.9)[2].

1. It is inflamed by means of the Dakṣiṇa-fire.
2. Cp. ŚB XIV. 1.2.20.

उखावदग्निः प्रदहनं च मखायेति (३७.९) प्रतिमन्त्रम् ॥२४॥

24. The fire for baking should be the same as (that used at the time of baking) the fire-pan[1] and the baking of each (of the Mahāvīra-pots is to be done) with one of the formulae (in sequence) beginning with *makhāya tvā* (VS XXXVII. 8)[2].

1. For details see XVI. 4.9-13.
2. Cp. ŚB XIV. 1.2.21.

पक्वानुद्धरत्यृजवे त्वेति (३७.१०) प्रतिमन्त्रम् ॥२५॥

25. When (the Mahāvīra-pots are) baked, he takes (them) up (from the fire) each with one of the formulae (in sequence) beginning with *ṛjave tvā* (VS XXXVII.10)[1].

1. Cp. ŚB XIV. 1.2.22-24.

अजापयसावसिञ्चति मखायेति (३७.१०) प्रतिमन्त्रम्॥२६॥

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26. He then pours goat's milk on each (of the Mahāvīra-pots) with one of the formulae (in sequence) beginning with *makhāya tvā* (VS XXXVII. 10)[1].

1. Cp. ŚB XIV. 1.2.25.

तूष्णीं पिन्वनादीनां करणाभिमर्शनश्लक्ष्णनधूपनप्रदहनोद्-धरणावसेचनानि ॥२७॥

27. The preparation, touching, smoothening, fumigation, baking, taking up (out of the fire) and the pouring (of goat's milk)– (these rites are to be performed) silently (without any formula) in connection with the milking bowls etc[1].

1. viz. milking bowls and Rauhiṇa-plates. For this Sūtra cp. ŚB XIV. 1.2.17-25.

XXVI. 2.

उपसदा चरिष्यंश्चरिष्यन्प्रवर्ग्येण चरति सप्रवर्ग्ये॥१॥

1. While about to perform every Upasad (-rite)[1] (the Adhvaryu) performs the Pravargya (-rite) in (the sacrifice in the hand being) one *with* a Pravargya (-rite)[2].

1. i.e. before the morning-upasad-rite and before the afternoon-upasad-rite. Cp. ŚB XIV.1.3.1.
2. The Pravargya-rite is not to be performed in the first Soma-sacrifice. Cp. XXVI. 7.53.

अपिहितद्वारे प्रवर्ग्यचरणम् ॥२॥

2. The performance of Pravargya (is to be done) in (a hall) with its doors closed.

पत्न्यदर्शनम् ॥३॥

3. The wife should not see (the hot Mahāvīra-pot)[1].

1. Cp. ŚB XIV. 1.3.16.

अननूक्तिभिश्च ॥४॥

4. And also those who have not studied (Veda), (should not see the hot Mahāvīra - pot).

यावदुक्तम् ॥५॥

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5. (He should perform only those details of the Pravargya-rite) as many as are said (prescribed) (and not any others).

परिघर्म्यमौदुम्बरम् ॥६॥

6. Those Pravargya-utensils (*parigharmya*) (which are wooden) should be made of Udumbara (ficus glomerata) (wood).

मौञ्जं त्रिवृद्रज्जव्यम् ॥७॥

7. (Whatever Pravargya-material is) of the type of a cord, (should be made) of Muñja-grass and tripple-stringed.

बाल्वजं विवानमासन्द्यौदुम्बर्या स्कन्धमात्र्याः ॥८॥

8. Of the throne-seat (*Āsandī*) (which is made) of Udumbara (wood) (and which is) shoulder-high, the plating should be of Balbaja (eleusing indica) (grass)[1].

1. Cp. ŚB XIV. 1.3.8-11.

पूर्वेण गार्हपत्यं प्राचः कुशानास्तीर्य पात्रासादनं द्वन्द्वम् ॥९॥ उपयमनीं महावीरम् परीशासौ पिन्वने रौहिणकपाले रौहिणहवन्यौ च स्रुचावनुत्कीर्णे स्थूणामयूखम् धृष्टी शतमाने मुञ्जप्रलवान्विकङ्कतशकलान्विंशतिं प्रादेशमात्रान् स्रुवं मुञ्जवेदम् धवित्राणि परिधींश्च रज्जुसंदानम् आसन्दीं कृष्णाजिनम् अभ्रिं सिकताः खरार्था अर्थवच्च ॥१०॥

9-10. To the east of the Gārhapatya (-fire), after having spread Kuśa (-grass) with its tops directed towards the east, he places the vessels (thereon) in pairs : the Upayamanī (tray) and the Mahāvīra (-pot); the two Parīśāsas (lifting sticks); the two Pinvanas (milking bowls); the two Rauhiṇa-plates and the two non-carved (*anutkīrṇa*) ladles for the Rauhiṇa (-breads); a post (*sthūṇā*)[1] and a peg (*mayūkha*)[2]; the two sticks (for stirring fire) (*dhṛṣṭī*), two pieces[3] weighing a hundred (grains); sheaths of Muñja (-grass) and twenty pieces of Vikaṅkata (flacourtia sapida)

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(wood) a span long; a dipping spoon (*sruva*) and a bunch of Muñja-grass; (three) fans (*dhavitra*) and enclosing sticks (*paridhi*); a cord and a rope; the throne-seat (*āsandī*) and black antelope's skin, spade and sand (for scattering); the mound and (whatever else which is) useful[4].

1. for binding the cow to.
2. for binding the she-goat.
3. one golden and one silver.
4. wooden sword (*sphya*) etc. For this Sūtra cp. ŚB XIV. 1.3.1.

प्रोक्षणीः संस्कृत्योद्यम्योत्थायाह ब्रह्मन्प्रचरिष्यामो होतरभिष्टुहि प्रस्तोतः सामानि गायेति ॥११॥

11. Having sanctified the sprinkling water[1], having taken it up, and standing up, he says, "Brahman, we shall proceed; O Hotṛ, recite praises; O Prastotṛ, sing Sāmans.[2]"

1. For this rite see II. 2.31-36.
2. Cp. ŚB XIV. 1.3.2.

ब्रह्मानुज्ञातो यमाय त्वेति (३७.११) महावीरं प्रोक्षति ॥१२॥

12. When assented by the Brahman (-priest), he sprinkles (water) on the Mahāvīra (-pot) with *yamāya tvā*... (VS XXXVII. 11)[1].

1. Cp. ŚB XIV. 1.3.3-6.

प्रतिमन्त्रं वा वाक्यभेदात् ॥१३॥

13. (He should) rather, (sprinkle water on) each (of the Mahāvīra-pots) with one (of the three) formulae (in sequence) (beginning with VS XXXVII.11) because of the difference of sentences[1].

1. in VS XXXVII. 11 there are three sentences.

परिघर्म्यं च तूष्णीम् ॥१४॥

14. (He sprinkles water on) the (other) Pravargya-utensils silently (without any formula).

पूर्वया द्वारा स्थूणामयूखं निहत्य दक्षिणतो निखनति होतुः संदर्शने ॥१५॥

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15. Having carried out the post and peg by the eastern (front) (door) he drives them into the ground on the southern (side) (of the Śālā), in view of the Hotṛ[1].

1. Cp. ŚB XIV. 1.3.7.

गार्हपत्याहवनीया उत्तरेण खरौ निवपति दक्षिणतोऽनुभित्त्युच्छिष्टखरम् ॥१६॥

16. To the north of the Gārhapatya and Āhavanīya, he prepares two mounds by scattering gravel (and) to the south, close to the wall, (he prepares another mound) by means of the remaining (gravel) (*ucchiṣṭakhara*)[1].

1. Cp. ŚB XIV. 1.2.14.

पूर्वेणाहवनीयं सम्राडासन्दीं पर्याहृत्य दक्षिणतः प्राचीमासादयति राजासन्द्या उत्तरतः कृष्णाजिनमस्यामास्तृणाति तस्मिन्नश्र्युपशये निदधाति महावीरौ चावच्छादयेद्वा ॥१७॥

17a. Having turned round (*paryāhṛtya*) the Emperor's throne seat[1], to the east of the Āhavanīya, he places it south thereof and north of the king's throne-seat[2] with its face to the east[3].

1. The throne-seat of the Pravargya who is considered to be the emperor (cp. ŚB XIV. 1.3.12).
2. The Throne-seat of the Soma who is supposed to be the king (cp. ŚB XIV. 1.3.12.)
3. Cp. ŚB XIV. 1.2.14.

17b. On it (Emperor's throne-seat) he spreads the black-antelope's skin and on it he keeps the spade, the remaining clay and the two Mahāvīra (-pots)[1]. He may optionally cover these (pots) (with a cloth etc.).

1. viz. the second and the third.

अन्यो वा परिघर्म्ययोजनमध्वर्योः कालसम्पत्तेः ॥१८॥

18. Or, rather, someone else[1] (may do) the arrangement of the Pravargya-utensils because of the ascription of a specific time to the Adhvaryu (for doing some other activities)[3].

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1. other than the Adhvaryu: e.g. the Pratiprasthātṛ.
2. the rites mentioned in 15-18.
3. Thus in the 19th Sūtra it is said that the Adhvaryu should anoint the Mahāvīra-pot with which the performance of the Pravargya is going to take place—*exactly* at the same time when the Hotṛ—to whom he has already asked to recite praises: see Sūtra 11—recites the verse *añjanti*... (ṚV V. 43.7). This is possible only if the Adhvaryu is not busy with the other activities. So the activities mentioned in Sūtras 15-16 should, rather, be performed by the Pratiprasthātṛ.

अञ्जन्तीत्युच्यमाने देवस्त्वेत्यनक्ति (३७.११) महावीरमाज्यं संस्कृत्य ॥१९॥ रजतशतमानं खर उपगूहति पृथिव्याः संस्पृश इति (३७.११) ॥२०॥

19-20. While (the verse) *añjanti*... (ṚV V. 43.7) is being recited (by the Hotṛ), (the Adhvaryu), having anointed the Mahāvīra (-pot) with ghee, with *devastvā*... (VS XXXVII. 11), then having sanctified the ghee[1], conceals (=throws) the silver (plate) weighing a hundred (grains), below the mound with *pṛthivyāḥ saṁsprṣaḥ*... (VS XXXVII. 11)[2].

1. To sanctify ghee means to make a full-spoon-libation of it (cf. IV. 10.5).
2. Cp. ŚB XIV. 1.3.13-14.

XXVI. 3.

शुक्रं गायेति प्रेष्यति ॥१॥

1. (The Adhvaryu) summons (the Prastotṛ) "Sing the Śukra-sāman.[1]"

1. Cp. Lāṭyāśs I. 6.24.

पत्नी शिरः प्रोर्णुते ॥२॥

2. The (sacrificer's) wife covers her head[1].

1. Cp. ŚB XIV. 1.3.16.

संसीदस्वेत्युच्यमाने मुञ्जप्रलवान्द्विगुणानादीप्य प्रतिदिशं खरे करोति ॥३॥

3. At the time when (the verse) *saṁsīdasva*... (ṚV

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I. 36.9) is being recited (by the Hotṛ), having kindled doubled sheaths of Muñja (-grass), he puts them in all directions of the mound[2].

1. He twists them in the middle, lengthwise and thus makes them double. Then he kindles them on the Gārhapatya-fire.
2. Cp. ŚB XIV. 1.3.15-16.

तेषु महावीरमाज्यवन्तमर्चिरसीति (३७.११) ॥४॥

4. On them[1] (he keeps) the Mahāvīra (-pot) (filled) with ghee, with *archirasi...* (VS XXXVII. 11)[2].

1. on the sheaths of Muñja-grass.
2. Cp. ŚB XIV. 1.3.17.

अनाधृष्टेति (३७.१२) वाचयति प्रादेशमध्यधि धारयन्तम्॥५॥

5. He makes the sacrificer—who is holding his span over (the Mahāvīra-pot)–to recite *anādhṛṣṭā...* (VS XXXVII. 12)[1].

1.. Cp. ŚB XIV. 1.3.18-23.

प्रतिदिशमेके ॥६॥

6. According to some, (he should make the sacrificer[1] recite each part of the formula) in each direction.

1. In this case also the sacrificer holds his span over the Mahāvīra-pot, but moves around the pot.

विश्वाभ्यो मेति (३७.१२) दक्षिणत उत्तानं पाणिं निदधाति॥७॥

7. With *viśvābhyo mā...* (VS XXXVII.12) (the sacrificer) lays down his hand with the palm upwards (on the ground) from the south (of the Mahāvīra-pot)[1].

1. Cp. ŚB XIV. 1.3.24.

मनोरश्वेति (३७.१२) प्रादेशमुत्तरतः ॥८॥

8. With *manoraśvā...* (VS XXXVII. 12) (the sacrificer keeps his) span (on the ground) from the north (of the Mahāvīra-pot)[1].

1. Cp. ŚB XIV. 1.3.25.

धृष्टिभ्यां भस्मना परिकीर्याङ्गारैश्च विकङ्कतशकलैः परिश्रयति

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त्रयोदशभिः प्रागुदग्भिः स्वाहा मरुद्भिरिति (३७.१३) ॥९॥ अधिकं दक्षिणतो द्वौ मन्त्रेण ॥१०॥

9-10. Having scattered ashes and burning coals round (the Mahāvīra-pot) by means of the stirring-sticks (*dhṛṣṭi*), (the Adhvaryu) lays thirteen pieces of Vikaṅkata (wood) round the Mahāvīra-(-pot)—(six) pointing towards the east and (six) to the north[1]—(and) the additional (piece)[2] towards the south—the first two (only) *with* the formula beginning with *svāhā marudbhiḥ*... (VS XXXVII. 13)[3].

1. Thus first he keeps two pieces pointing towards the east and they are kept *with* the formula mentioned in the Sūtra. Then the remaining pieces are kept down silently. The third and fourth should point towards the north; the fifth and sixth towards the east; the seventh and eighth towards the north; the ninth and tenth towards the east; the eleventh and twelfth towards the north. Out of these which point towards the east, the half are kept in the south and half in the north of the pot. Again, out of those which point to the north, half of them are in the east and half in the west of the pot. The thirteenth piece is to be in the south of the pot.
2. the thirteenth.
3. Cp. ŚB XIV. 1.3.26-28.

सुवर्णशतमानेनापिदधाति दिवः संस्पृश इति (३७.१३)॥११॥

11. He covers[1] (the mouth ot the Mahāvīra-pot) by means of gold weighing a hundred (grains) with *divaḥ saṁspṛśaḥ*... (VS XXXVI.13)[2].

1. i.e. keeps the pieces of gold on the Mahāvīra-pot.
2. Cp. ŚB XIV. 1.3.29.

XXVI. 4.

चन्द्रं गायेति च प्रेष्यति ॥१॥

1. And (immediately) summons[1] (the Prastotṛ) "Sing the Candra (-sāman).[2]"

1. The Adhvaryu.
2. Cp. Lāṭyāśs I. 6.14.

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कृष्णाजिनावकृत्तैर्ध्वित्रैरुपवाजयति त्रिभिर्दण्डवद्भिर्मधु मध्विति (३७.१३) ॥२॥

2. By means of three fans made of black-antelope's skins and accompanied by (=fastened to) sticks, he fans (the fire) with *madhu madhu*... (VS XXXVII. 13) (each time)[1].

1. Cp. ŚB XIV. 1.3.30.

एकं प्रयच्छति प्रतिप्रस्थात्रेऽपरमग्नीधे धून्वन्तस्त्रिस्त्रिः परिक्रामन्ति पितृवद्देववच्च ॥३॥

3. He gives one (of the fans) to the Pratiprasthātṛ and the other to the Āgnīdhra. While fanning, they[1] walk around (the Mahāvīra-pot) thrice in the manner appertaining to manes[2] and thrice that to Gods[3].

1. The Adhvaryu, the Pratiprasthātṛ and the Āgnīdra.
2. i.e. keeping the Mahāvīra-pot on their left side.
3. i.e. keeping the Mahāvīra-pot on their right side. Cp. ŚB XIV. 1.3.25.

रुचिते वोत्तरम् ॥४॥

4. Or, the latter (walking[1] may be done) after (the pot is) aglow (*rucita*)[2].

1. viz. in the manner appertaining to Gods.
2. see Sūtras 10-11.

अर्चिषि प्राप्ते सुवर्णशतमानं निधायाज्येन महावीरं परिषिञ्चति स्रुवेण प्रतिप्रणवम् ॥५॥

5. When a blaze is produced, having (taken away from the pot and) kept down the gold weighing a hundred (grains) (somewhere else), he sprinkles around the Mahāvīra (-pot) by means of a dipping spoon (*sruva*) at every Praṇava[2].

1. Cp. ŚB XIV. 1.3.32.
2. The sound *om* in the recitation being done by the Hotṛ.

रौहिणावधिश्रयति तूष्णीं ग्रामपिष्टानाम् ॥६॥

6. (The Pratiprasthātṛ) puts the two Rauhiṇa (-sacrificial breads) of (commonly-used-in)-village-flours on (fire)[1].

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1. Cp. ŚB XIV. 1.3.32.

आज्यधर्मा स्थानापत्तेः ॥७॥

7. The properties connected with ghee[1] (*ājyadharmas*) (should be performed in connection with the Rauhiṇa-breads) for (they have taken the place)[2] (of the Ājya-bhāgas)[3].

1. e.g. straining, liquifying, scooping, etc.
2. See ŚB XIV. 2.2.52 where both the Ājyabhāgas and the Rauhiṇa-breads have been identified with the eyes of the sacrifice and this implies, their mutual indentification. The view mentioned in this Sūtra is refuted in the next Sūtra.

औषधधर्मा वा संस्कारशब्दात् ॥८॥

8. Rather, the properties connected with a (product) of herbs[1] (should be performed) for there is a word indicating the preparation (of a herb-product)[2].

1. viz. sacrificial bread which is a product of grains of a herb.
2. The word *śrapayanti* (they bake) is used in connection with the Rauhiṇa-bread (ŚB XIV. 1.3.32). This indicates that these breads are to be treated as breads only and not as ghee even though they are mystically indentified with it.

ईडे द्यावापृथिवी इत्युच्यमाने परिधीन्परिधाय रौहिणा उद्वास्य स्रुचोरासादयत्याहवनीयाद्दक्षिणोत्तरौ ॥९॥

9. While (the verse) *īḍe dyāvāpṛthivī...* (ṚV VI. 112.1) is being recited (by the Hotṛ) having enclosed (the fire with) the enclosing sticks, having taken off the Rauhiṇa-breads (from over the fire) the Pratiprasthātṛ places them on the offering ladles to the south and the north of the Āhavanīya-fire respectively.

अप्नस्वतीमित्युच्यमाने रुचितो घर्म इत्याहोपोत्तिष्ठन् घर्मस्य तन्वौ गायेति प्रेष्यति ॥१०॥

10. While the verse *apnasvatīm...* (ṚV I. 112.24) is

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being recited (by the Hotṛ) (the Adhvaryu), standing up says, "The Gharma is aglow (*rucita*).[1]" He (then) summons (the Prastotṛ), "Sing (the sāman called) Gharmasya Tanvau"[2].

1. Cp. ŚB XIV. 1.3.33.
2. Cp. Lāṭyāśs I. 6.25.

परिक्रम्योपतिष्ठन्तेऽकृतं चेद्गर्भो देवानामिति (३७.१४) ॥११॥

11. Having walked around (the Mahāvīra-pot in the manner appertaining to Gods),–if they have not done it (already)[1]–they, now, stand near (the Mahāvīra-pot) worshipping it with *garbho devānām*... (VS XXXVII. 14-20)[3].

1. See Sūtra 4.
2. viz. the Brahman, the Hotṛ, the Adhvaryu, the Āgnīdhra, the Pratiprasthātṛ and the sacrificer.
3. Cp. ŚB XIV. 1.4.1-15.

अपोर्णोति पत्नीशिरः ॥१२॥

12. (The Adhvaryu) uncovers the head of the wife (of the sacrificer)[1].

1. Cp. ŚB XIV. 1.4.16.

त्वष्टृमन्त इत्येनां (३७.२०) वाचयति महावीरमीक्षमाणाम्॥१३॥

13. He makes her recite this (verse) viz. *tvaṣṭṛmantaḥ*... (VS XXXVII. 20) while she is looking at the Mahāvīra (-pot)[1].

1. Cp. ŚB XIV. 1.4.16.

अहः केतुनेति (३७.२१) दक्षिणं रौहिणं जुहोति मन्त्रक्रमेणोत्तरं रात्रिरिति सायम् ॥१४॥

14. With *ahaḥ ketunā*... (VS XXXVII. 21) he offers the Southern Rauhiṇa (-sacrificial bread) and the latter at the time in accordance with the sequence of the formulae; with *rātriḥ*...(VS XXXVII. 21), in the evening[2].

1. i.e. when the turn of the formula *svāhā rudrāya* (VS XXXVII. 16) occurs, then he offers it. (See ŚB XIV. 2.2.41).

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2. Cp. ŚB XIV. 2.1.1-2.

XXVI. 5.

देवस्य त्वेति (३८.१) रज्जुसंदानमादायेड एहीति गामाह्वयति नाम्ना च त्रिरुच्चैरपरेण गार्हपत्यं गच्छन् ॥१॥

1. Having taken the cord and the rope with *devasya tvā*... (VS XXVIII.1), (the Adhvaryu), while going by the west of the Gārhapatya (-fire), calls the cow, "*iḍa ehi*" (VS XXXVIII.2) and then by her name thrice, and loudly (VS XXXVIII. 2)[1].

1. Cp. ŚB XIV. 2.1.6-7.

धेनुं गायेति प्रेष्यति ॥२॥

2. He summons (the Prastotṛ) "Sing the Dhenu (-sāman).[1]"

1. Cp. Lāṭyāśs I. 6.27.

अदित्यै रास्नेति (३८.३) गां पाशेन प्रतिमुच्य स्थूणायां बद्ध्वा पूषासीति (३८.३) वत्समुत्सृजति ॥३॥

3. Having bound the cow by means of a sling, with *adityai rāsnāsi*....(VS XXXVIII. 3), then having bound her to the post (*sthūṇā*) he releases the calf (to suck her) with *pūṣāsi*... (VS XXXVIII. 3)[1].

1. Cp. ŚB XIV. 2.1.8-9.

संदाय घर्माय दीष्वेति (३८.३) वत्समुन्नयति ॥४॥

4. Having bound (the cow on her hind legs by means of the rope), he removes the calf (from the cow) with *gharmāya dīṣva*... (VS XXXVIII.3)[1].

1. Cp. ŚB XIV. 2.1.10.

अश्विभ्यां पिन्वस्वेति (३८.४) पिन्वने दोग्धि ॥५॥

5. With *aśvibhyāṁ pinvasva*... (VS XXXVIII. 4) he milks her in the milking-bowl[1].

1. Cp. ŚB XIV. 2.1.11-13.

स्वाहेन्द्रवदिति (३८.४) विप्रुषोऽभिमन्त्रयते ॥६॥

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6. With *svāhendravat...* (VS XXXVIII. 4) he consecrates the (spilt) drops[1].

1. Cp. ŚB XIV. 2.1.14.

यस्ते स्तन इति (३८.५) स्तनमालभते ॥७॥

7. With *yaste stanaḥ...* (VS XXXVIII. 5), he touches her udder[1].

1. Cp. ŚB XIV. 2.1.15.

एवं प्रतिप्रस्थाताजाम् मयूखे तूष्णीम् ॥८॥

8. The Pratiprasthātṛ similarly, (binds) the she-goat to the peg (*mayūkha*) (and performs all the activities)[1] silently.[2]

1. Those mentioned in 3-7. 2. Without any formula.

पयो गायेति प्रेष्यति ॥९॥

9. (The Adhvaryu) summons the Prastotṛ, "Sing the Payas (Sāman).[1]"

1. Cp. Lāṭyāśs I. 6.30.

उत्तिष्ठ ब्रह्मणस्पत इत्युच्यमान उपोत्तिष्ठति ॥१०॥

10. While (the verse) *uttiṣṭha brahmaṇaspate...* (ṚV I. 40.1) is being recited (by the Hotṛ) he stands up.[1]

1. Cp. Śāṅkhāśs V. 10.9.

उपद्रव पयसेत्युच्यमाने गच्छत्युर्वन्तरिक्षमिति (३८.५) ॥११॥

11. While (the verse) *upadrava payasā...* (Śāṅkhāśs V. 10.10) is being recited (by the Hotṛ), he goes (to the Gārhapatya-fire) with *urvantarikṣam...*(VS XXXVIII.5)[1].

1. Cp. ŚB XIV. 2.1.15.

परीशासावादत्ते गायत्रं छन्दोऽसीति (३८.६) प्रतिमन्त्रम्॥१२॥

12. He takes the two lifting sticks (*parīśāsau*) each one with one of the two formulae (in sequence) beginning with *gāyatraṁ chando'si* (VS XXXVIII. 6)[1].

1. Cp. ŚB XIV. 2.1.16.

वसिष्ठशफौ गायेति प्रेष्यति ॥१३॥

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13. He summons (the Prastotṛ) "Sing the Vasiṣṭha-śapha-sāmans."

1. Cp. Lāṭyāśs I. 6.32.

ताभ्यां महावीरं परिगृह्णाति द्यावापृथिवीभ्यां त्वा परिगृह्णामीति (३८.६) ॥१४॥

14. By means of them (the two lifting sticks), he takes the Mahāvīra (pot) with *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi* (VS XXXVIII. 6)[1].

1. Cp. ŚB XIV. 2.1.16.

उद्यम्य मुञ्जवेदेनोपमृज्योपयमन्योपगृह्णात्यन्तरिक्षेणोपयच्छामीति ॥१५॥

15. Having lifted (the Mahāvīra-pot) up, then having swept it (clean) by means of the bunch of Muñja-grass, he puts it on the supporting tray (*upayamanī*) with *antarikṣeṇopayacchāmi* (VS XXXVIII. 6)[1].

1. Cp. ŚB XIV. 2.1.16-17.

अजापयसावसिच्य शान्ते गोः पयोऽवनयतीन्द्राश्विनेति (३८.६) ॥१६॥

16. Having poured the goat's milk (in to the Mahāvīra-pot), after (the pot) is soothed, he pours the cow's milk (into it) with *indrāśvinau*...(VS XXXVIII. 6)[1].

1. Cp. ŚB XIV. 2.1.18-21.

प्रैतु ब्रह्मणस्पतिरित्युच्यमाने ॥१७॥

17. While (the verse) *praitu brahmaṇaspatiḥ*...(ṚV I. 43.3) is being recited (by the Hotṛ)[1],

1. The sentence is completed in XXVI. 6.1. For this Sūtra cp. ŚB XIV. 2.2.1; Śāṅkhāśs V. 10.14.

XXVI. 6.

समुद्राय त्वेति (३८.७-९) वातनामानि जपति गछच्चाहवनीयम् ॥१॥

1. (the Adhvaryu) mutters the wind-names *samudrāya*

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svāhā... (VS XXXVIII. 7-9), while going towards the Āhavanīya (-fire)[1].

1. Cp. ŚB XIV. 2.2.1-12.

स्वाहा घर्मायेत्युपयमन्यासिञ्चति (३८.९) घर्मे ॥२॥

2. With *svāhā gharmāya* (VS XXXVIII.9) he pours (the spilt milk and ghee) from the tray into the Mahāvīra (-pot) (gharma)[1].

1. Cp. ŚB XIV. 2.2.13.

स्वाहा घर्मः पित्र इति (३८.९) जपित्वातिक्रम्याश्राव्याह घर्मस्य यजेति ॥३॥

3. Having muttered *svāhā gharmaḥ pitre* (VS XXXVIII. 9), then having stepped beyond (*atikramya*), and made (the Āgnīdhra) to say *astu śrauṣaṭ*, he says (to the Hotṛ) "Recite the offering verse (*yājyā*) of the gharma.[1]"

1. Cp. ŚB XIV. 2.2.14-15.

वषट्कृते जुहोति विश्वा आशा इति (३८.१०) ॥४॥

4. After the Vaṣaṭ-call is uttered, he makes libation with *viśvā āśāḥ*... (VS XXXVIII.10)[1].

1. Cp. ŚB XIV. 2.2.15-16.

दिवि धा इति (३८.११) त्रिरुत्कम्पयति ॥५॥

5. With *divi dhāḥ*... (VS XXXVIII. 11) he shakes (the Mahāvīra-pot) thrice upwards[1].

1. Cp. ŚB XIV. 2.2.17.

स्वाहाग्नय इत्यनुवषट्कृते (३८.११) ॥६॥

6. With *svāhāgnaye*... (VS XXXVIII.11) he makes (another) libation after the Vaṣaṭ-call is repeated[1].

1. Cp. ŚB XIV. 2.2.17-18.

अश्विना घर्ममिति (३८.१२) ब्रह्मानुमन्त्रयते ॥७॥

7. The Brahman after-recites the Mahāvīra-(-pot) with *aśvinā gharmam*... (VS XXXVIII.12).

अपातामिति (३८.१३) यजमानः ॥८॥

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8. The sacrificer (after-recites) with *apātām...* (XXXVIII.13)[1].

1. Cp. ŚB XIV. 2.2.24-26.

इषे पिन्वस्वेति (३८.१४) पिन्वमानमनुमन्त्रयते ॥९॥

9. (The Adhvaryu) after-recites the rising (milk) with *iṣe pinvasva...* (VS XXXVIII.14).

धर्मासीत्युत्क्रामत्युत्तरपूर्वार्धम् (३८.१४) ॥१०॥

10. He steps out towards the north-east with *dharmāsi...*(VS XXXVIII. 14)[1].

1. Cp. ŚB XIV. 2.2.29.

अमेन्यस्मे इति (३८.१४) खरे करोति ॥११॥

11. With *amenyasmai...*(VS XXXVIII.15) he places (the Mahāvīra-pot) on the mound[1].

1. Cp. ŚB XIV. 2.2.30.

विकङ्कतशकलैर्जुहोति घर्मे न्यज्य-न्यज्य स्वाहा पूष्णे शरस इति (३८.१५) प्रतिमन्त्रम् ॥१२॥

12. He makes libations (of ghee) by means of pieces of Vikaṅkata (flacourtia sapida) (wood), dipping them into the Mahavīra-pot, each time with one of the formulae (in sequence) beginning with *svāhā pūṣṇe śarase* (VS XXXVIII. 15-16)[1].

1. Cp. ŚB XIV. 2.2.31-39.

हुत्वा-हुत्वा प्रथमपरिधा उपश्रयति ॥१३॥

13. Each time after having made a libation, he leans (that piece) against the first enclossing stick[1].

1. Cp. ŚB XIV. 2.2.32-34.

चतुर्थमहुतमुद्वीक्षमाणो दक्षिणतो बर्हिष्युपगूहति ॥१४॥

14. Without making any libation, he conceals the fourth (piece) under the barhis (-grass) of the southern part (of the Vedi), whilst looking towards the north[1].

1. Cp. ŚB XIV. 2.2.35.

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सप्तमं च सर्वलेपाक्तं दक्षिणेक्षमाणः प्रतिप्रस्थात्रे प्रयच्छति॥१५॥

15. Looking towards the south, he gives the seventh (piece) – which is fully anointed with the coating (of ghee), without making a libation with it, to the Pratiprasthātṛ[1].

1. Cp. ŚB XIV. 2.2.38.

तां स उत्तरतः शालाया उदञ्चं निरस्यति ॥१६॥

16. (The Pratiprasthātṛ) throws it (the seventh piece) outside the Śālā (hall) towards the north, with its top end upwards[1].

1. Cp. ŚB XIV. 2.2.38.

स्वाहा सं ज्योतिषेत्युपयमन्यामासिञ्चति (३८.१६) घर्म्यम्॥१७॥

17. With *svāhā saṁ jyotiṣā* (VS XXXVIII. 16) (the Adhvaryu) pours (the remaining milk and ghee) (from the Mahāvīra-pot) into the tray[1].

Cp. ŚB XIV. 2.2.40.

रौहिणं जुहोति ॥१८॥

18. He then offers the Rauhiṇa (-bread)[1].

1. Cp. ŚB XIV. 2.2.4.

उपश्रितानि च प्रहरति ॥१९॥

19. And (then) he throws (the five Vikaṅkata-pieces) leaned against (the first enclosing stick)[1] (in the Āhavanīya-fire).

1. for these, see Sūtra 13.

अग्निहोत्रावृता हुत्वा वाजिनवद्भक्षयन्ति मधु हुतमिति (३८.१६) ॥२०॥

20. Having made a libation (of the remaining milk and ghee) in the manner of Agnihotra, they[1] consume it with *madhu hutam...* (VS XXXVIII.16) in the manner or whey[2].

1. The priests and the sacrificer.

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2. Cp. IV. 4.19. Thus having solicited invitations, they consume. For this Sūtra cp. ŚB XIV. 2.2.42.

उच्छिष्टखरे प्रक्षाल्योपयमनीं निदधात्यत्र वोपश्रितप्रहरणं संसाद्यमानायानुवाचयति ॥२१॥ संसाद्यमानेभ्य इत्येके ॥२२॥

21-22. After they have cleansed themselves on the mound of remaining (gravel)[1], he places the tray (*upayamanī*) (somewhere). He may optionally throw (the pieces of Vikaṅkata) which were leaned against (the first enclosing stick) now[2]. He then makes (the Hotṛ) to recite for (the Mahāvīra) being placed together (along with the other vessels) (*saṁsādyamānāya*)[3]. According to some others (he makes the Hotṛ recite for the (vessels of the Mahāvīra) being placed together (*saṁsādyamānebhyaḥ*)[4].

1. *ucchiṣṭakhara.* For this see XXVI .2.16.
2. This is an option to what has been prescribed in the Sūtra 19. ŚB XIV. 2.2.43 supports the option mentioned in the present Sūtra.
3. Cp. Āśs XV. 12. 1-2.
4. Cp. Śāṅkhāśs V. 10.32.

सूयवसाद्भगवतीत्युच्यमाने यवसोदके धेनवे प्रयच्छन्त्येके॥२३॥

23. While (the verse) *sūyavasād bhagavatī...* (ṚV I. 164.40) is being recited (by the Hotṛ) some give fodder and water to the cow.

सर्वमासन्द्यां करोति ॥२४॥

24. (The Adhvaryu) places all (the vessels etc.) on the throne-seat.

अभीममिति (३८.१७) महावीरम् ॥२५॥

25. (He places) the Mahāvīra (-pot) with *abhīmam...*(VS XXXVIII.17).

सकृदासादनप्रोक्षणे खरस्थूणामयूखकृष्णाजिनाभ्युपशयासन्दीनाम् ॥२६॥

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26. The (rites viz.) placing of and sprinkling (water upon)[1] (the gravel) for the mounds, the post, the peg, the black-antelope's skin, the remaining clay, and the throne-seat, (are to be performed only) for once[2].

1. For these rites see XXVI. 2.9.3-14.
2. This view is refuted in the next Sūtra.

आवृत्तिर्वा प्रधानकालत्वात् ॥२७॥

27. Or, rather, (they should be repeated at every performance of the Pravargya) because their timings are the same as those of the main (rite)[1].

1. Thus when the main (viz. Pravargya) rite is repeated, the rites of placing and sprinkling water on the substances mentioned in Sūtra 26 are also to be repeated.

XXVI. 7.

उपसदन्ते प्रवर्ग्योत्सादनम् ॥१॥

1. The setting out of the Pravargya (-apparatus) is to be done after the end of the Upasads[1].

1. Cp. VIII. 3.19. Cp. ŚB XIV. 3.1.1.

अन्तःपात्ये परिघर्म्यं निधाय दक्षिणेन निर्हृत्योच्छिष्टखरम्॥२॥

2. Having put down the Pravargya utensils near the Antaḥpātya[1] (and) having carried the mound of the remaining (gravel)[2] away through the southern (door), (the Adhvaryu places it near the Antaḥpātya)[2].

1. For this see the note on XXVI. 1.2.
2. Cp. ŚB XIV. 3.1.1.

आहवनीये त्रीञ्छालाकान्प्रदीप्य-प्रदीप्याग्नीध्रो धारयति शतरुद्रियवत्प्रतिलोमं प्रमाणेषु शत....णेषु ॥३॥

3. Having each time, enkindled three bundles of faggots in the Āhavanīya, the Agnīdhra (priest) holds (each one of) them in the same manner as in the Śatarudriya (-rite), but in the reverse measurements[1] (respectively)[2].

1. See XVIII. 1.2-4. Thus first at the height of the mouth, then at the height of the navel and then at the height of the knee of the sacrificer.

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2. Cp. ŚB XIV. 3.1.2-8.

चतुर्गृहीतेनाभिजुहोति या ते घर्म दिव्या शुगिति (३८.१८) प्रतिमन्त्रम् ॥४॥

4. (The Adhvaryu) offers each time a libation of (one-third portion of) four-times scooped (ghee) (on each of the bundles) each time with one of the formulae beginning with *yā te gharma divyā śuk* (VS XXXVIII. 18) (in sequence)[1].

1. Cp. ŚB XIV. 3.1.2-8.

प्रास्य तृतीयमुपविश्य ॥५॥

5. (The Adhvaryu makes the third libation) after throwing the third (bundle) (in the fire) (and) then after sitting[1].

1. Cp. ŚB XIV. 3.1.7.

क्षत्रस्य त्वेति (३८.१९) निष्क्रमणं पुरस्तात्पत्नीमन्तर्धाय॥६॥

6. With *kṣatrasya tvā...* (VS XXXVIII.18), he goes out (of the Śālā) having made the wife (of the sacrificer) in between (him and the outside)[1].

1. i.e. keeping her before him. For this Sūtra cp. ŚB XIV. 3.1.9.

साम प्रेष्यत्यवभृथवत् ॥७॥

7. He summons (the Prastotṛ to sing) the Sāman in the same manner as at the time of the Avabhṛtha (-rite)[1].

1. See X 8.16. Thus he may either summon him, "Sing the Sāman," or, "Recite the Sāman". For this Sūtra cp. ŚB XIV. 3.1.10.

देशाः ॥८॥

8. The places (of singing the Sāman are similar to those of singing the Sāman at the time of the Avabhaṛtha rite).[1]

1. See X.8.17. Thus the Sāman is to be sung first near the region of the Antaḥpātya, then after the half way is passed, and then near the place of setting out of the Pravargya-apparatus.

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निधनं च ॥९॥

9. And the finale (is also to be sung by all, as it is done in the case of singing of the sāman at the time of the Avabhṛtha-rite)[1].

1. See X. 8.18.

उत्सादनदेशं गच्छन्ति ॥१०॥ अनग्ना उत्तरवेदिम् ॥११॥

10-11. They go to the place of setting (of the Pravargya-apparatus) to the Uttaravedi, if the fire (-altar is) not (built)[1].

1. If fire-altar is built, then the Pravargya-apparatus is to be set out either on an island or on the fire-altar itself. See XVIII. 3.10. For this Sūtra cp. ŚB XIV. 3.1.15.

त्रिः परिषिच्याचिक्रददिति (३८.२२) ॥१२॥ मन्त्रक्रमेण वा॥१३॥ नाभिस्पृशं प्रवृञ्जनीये निदधाति चतुःस्रक्तिरिति (३८.२०) ॥१४॥ प्राञ्चावितरौ ॥१५॥

12-15. Having sprinkled (water) thrice (on the Uttaravedi), with *acikradad...* (VS XXXVIII. 22),–optionally (he may perform this rite at the time) in accordance with the sequence of the formula[1]–he keeps down the (first) Mahāvīra (-pot) (in such a manner that) it touches the navel (of the Uttaravedi), with *catuḥsraktiḥ...* (VS XXXVIII. 20), (and he keeps down) the other two (Mahāvīra-pots) to the east of it (by repeating the same formula viz. VS XXXVIII. 20)[2].

1. Thus see XXVI. 7.35.
2. Cp. ŚB XIV. 3.1.16-19.

उपशयां च तूष्णीम् ॥१६॥

16. And he keeps down the remaining clay (to the east of the first pot) silently[1].

1. Cp. ŚB XIV. 3.1.20.

परीशासावभितः ॥१७॥ रौहिणहवन्यो चावकृष्टे बाह्ये ॥१८॥ अभ्रिमुत्तरतः ॥१९॥ आसन्दीं दक्षिणतः ॥२०॥

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कृष्णाजिनमुत्तरतः ॥२१॥ सर्वतो धवित्राणि ॥२२॥ परिधींश्च ॥२३॥ रज्जुसंदानं वेदमुपयमन्यामाधाय पश्चात् ॥२४॥ पश्चात्पिन्वने चाभितो दण्डम् ॥२५॥ स्थूणमयूखं पश्चात् ॥२६॥ रौहिणकपाले च ॥२७॥ धृष्टी च ॥२८॥ मध्येऽन्यत् ॥२९॥

17-29. (He keeps down) the two lifting sticks to the sides of all mentioned above, (one on each side); and the two Rauhiṇa-offering-ladles out-side (the lifting sticks) somewhat below the level (of the lifting stick), the spade to the north (of the Rauhiṇa-ladles), the throne-seats to the south (of the Rauhiṇa-offering-ladles), the black-antelope's-skin to the north (of the spade), the fans towards all the sides[1] and the enclosing sticks (also on all the sides); the cord, the rope and the bunch (of Muñja-grass) on the supporting tray, behind (the other utensils), the two milking bowls behind the mouth of the supporting tray, each) to (each of the) sides of the staff (of the supporting tray), the post and peg behind (the milking bowls), the two Rauhiṇa plates behind (the post and the peg), and the two stirring sticks behind (the Rauhiṇa - plates), and whatever else in the middle[2].

1. to the south, west and north.
2. Cp. ŚB XIV. 3.1.20-22.

खरा उत्तरतः ॥३०॥ दक्षिणतो मार्जालीयदेशं बहिर्वेद्युच्छिष्टखरम् ॥३१॥

30-31. He places the two mounds (i.e. the gravel used for them) to the north (of all the above) and the mound of the remaining (gravel) out-side the altar, towards the south of the region of the Mārjālīya (-fire-hearth)[1].

1. Cp. ŚB XIV. 3.1.22.

आसेचनवन्ति पयसः पूरयति घर्मैतत्त इति (३८.२१) ॥३२॥

32. He fills (these pots) worthy to be poured in (i.e. hollow ones) with milk with *gharmaitatte*... (VS XXXVIII. 21)[1].

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1. Cp. ŚB XIV. 3.1.23.

शेषं व्रतमिश्रं दीक्षिताय प्रयछति ॥३३॥

33. He gives the remaining (milk) (having) mixed it with the vow (-milk) to the consecrated (sacrificer)[1].

1. Cp. ŚB XIV. 3.1.24.

प्रत्तं चेत् केवलम् ॥३४॥

34. If (the vow -milk) has been already given (to him) then (he gives) only (the remaining milk).

अत्र वा परिषेचनम्॥३५॥

35. The sprinkling (of water may be done) optionally, now[1].

1. See Sūtra 12. The formula to be used at this time is VS XXXVIII. 22. As far as the sequence of the formula is concerned, it is proper to do the sprinkling now, i.e. after the rite to be performed with the formula VS XXXVIII. 21 is over. ŚB XIV. 3.1.25 prescribes this rite to be performed *now* only but it does not prescribe the formula.

वार्षाहरेष्टाहोत्रीये सामनी गायेति प्रेष्यति ॥३६॥

36. He summons (the Prastotṛ, "Sing the Vārṣāhara[1] and Iṣṭāhotrīya-sāmans[2]."

1. Cp. ŚB XIV. 3.1.26 mentions only this Sāman.
2. According to Lāṭyāśs I. 6.7-8 the Vārṣāhara-sāman is to be sung when the water is *being* sprinkled and the Iṣṭāhotrīya after it has *been* sprinkled.

चात्वाले मार्जयन्ते सपत्नीकाः सुमित्रिया न इति (३८.२३) ॥३७॥

37. All the performers along with the wife (of the sacrificer cleanse themselves at) pit (*cātvāla*) with *sumitriyā naḥ*... (VS XXXVIII.23)[1].

1. Cp. ŚB XIV. 3.1.27.

उद्वयमित्युत्क्रामत्युत्तरपूर्वार्धम् (३८.२४) ॥३८॥

38. (The sacrificer) steps out towards the north-east with *udvayam*... (VS XXXVIII.24)[1].

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1. Cp. ŚB XIV. 3.1.28.

अनपेक्षमेत्यैधोऽसीति (३८.२५) समिधमादायाहवनीये ऽभ्यादधाति समिदसीति (३८.२५) ॥३९॥

39. He returns without looking back. (Then) having taken a kindling stick with *edho'si*... (VS XXXVIII. 25), he puts it into the Āhavanīya (-fire) with *samidasi*...(VS XXXVIII. 25)[1].

1. Cp. ŚB XIV. 3.1.28.

पत्नी च गार्हपत्ये तूष्णीम् ॥४०॥

40. The wife puts (a kindling stick) into the Gārhapatya (-fire), silently.

प्रवृञ्जनीयौ शतमानौ ब्रह्मणे ददाति ॥४१॥

41. (The sacrificer gives) the (pieces of gold and silver) weighing one hundred grains (each) to the Brahman[1].

1. Cp. ŚB XIV. 3.1.32.

घर्मदुघामध्वर्यवे ॥४२॥ यजमानव्रतदुघां होत्रे ॥४३॥ पत्न्या उद्गात्रे ॥४४॥ अग्नीधेऽजाम् ॥४५॥

42-45. (He gives) the (cow) yielding (milk) for Pravargya-rite, to the Adhvaryu, and the cow yielding milk for the sacrificer' vow (-milk) to the Hotṛ; (the cow yielding the vow-milk) for the (sacrificer's) wife to the Udgātṛ (and)[1] the she-goat (yielding milk for the Pravargya-rite) to the Agnīdh[2].

1. Cp. ŚB XIV. 3.1.32-35.
2. Cp. Āpśs XV. 13.1.

घर्मभेदे यथोक्तम् ॥४६॥

46. If a Mahāvīra (-pot) is broken (then an expiation) as said (elsewhere)[1] (is to be performed).

1. See XXV. 5.29.

उखावच्चान्यं कुर्यात् ॥४७॥

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47. (The Adhvaryu should then) prepare another (pot) in the same manner as in the case of a fire-pan[1].

1. For details see XVI .7.9-11. For this Sūtra cp. ŚB XIV. 3.2.21.

अभिन्नेन चरेत् ॥४८॥

48. He may proceed with the performance (of the Pravargya) by means of an unbroken one[1].

1. Out of the remaining two. The newly prepared pot is to be used for the rite of "setting out" (*utsādana*). For this Sūtra cp. ŚB XIV. 3.2.21.

स्वाहा प्राणेभ्यः साधिपतिकेभ्य इति (३९.१) पूर्णाहुतिमाद्याम् उत्तमां च मनसः काममाकूतिमिति (३९.४) ॥४९॥

49. With *svāhā prāṇebhyaḥ sādhipatikebhyaḥ* (VS XXXIX.1) he makes the first fill-spoon-libation and with *manasaḥ kāmamākūtim...* (VS XXXIX.4) (he makes) the last (libation also in the manner of full-spoon-libation)[1].

1. The libations are in all 20. The first and the last are of the type of full-spoon-libation (*pūrṇāhuti*). The others are to be made with ghee scooped once. All these are made with VS XXXIX. 1-4. Cp. ŚB XIV. 3.2.2-10.

प्रजापतिः सम्भ्रियमाण इति (३९.५) च यथाकालम् ॥५०॥

50. And with *prajāpatiḥ saṁbhriyamāṇe...*(VS XXXIX.5) he makes libations according to the time[1].

1. i.e. if the Mahāvīra-pot is broken at the time of being "collected (*sambhriyamāṇe*)," etc. a libation of ghee is to be made in accordance to the stage of the preparation of the pot mentioned in the formula. That libation is to be made to the deity which presides over the pot at that stage.

सविता प्रथमेऽहन्निति (३९.६) च प्रत्यहम् ॥५१॥

51. With (one of the formulae, in sequence, beginning with) *savitā prathamehani* (VS XXXIX.6) he makes a libation on each (=any) of the days (on which the pot is

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broken, in accordance with the deity presiding over that, mentioned in the formula).

अवकाश्यस्य प्रवृञ्जयात् ॥५२॥

52. He may perform the Pravargya-rite for those who deserve to recite the Avakāśa (-formulae)[1] and with them (=formulae) to look at (the Soma-scoop) (*avakāśya*).

1. The formulae VS VII.27-29, are called Avakāśya-formulae. The Adhvaryu making the sacrificer recite them, makes him look at the Soma-scoop (see IX. 7.9-16). Only those sacrificers who are either "known (by their descent)" or "dear" (to the Adhvaryu) or those "who have studied the sacred texts" deserve for being made recite these formulae and being made look at the Soma-scoops (IX. 7.16). The same-type of people deserve the performance of the Pravargya-rite (cp. ŚB XIV. 2.2.46).

न प्रथमयज्ञे ॥५३॥

53. (But even in the case of those who are mentioned in the above Sūtra) (he should) not (perform the Pravargya-rite) in the first sacrifice[1].

1. Cp. ŚB XIV. 2.2.44.

यावती द्यावापृथिवी इति (३९.२६) दधिघर्मग्रहणम् ॥५४॥

54. With *yāvatī dyāpaṛthivī*...(VS XXXVIII. 26) he scoops the Dadhigharma[1] (with the Agnihotra-ladle)[2].

1. If the Pravargya-rite is performed, in that case, during the midday-pressing, the Dadhigharma-rite should be performed. In this rite, a libation of hot milk mixed with curds (*dadhi*) is made (see X. 1.20-26).
2. Cp. ŚB XIV. 3.1.29; Kātyāśs X. 1.21.

मयि त्यदिति (३९.२७) भक्षणम् ॥५५॥

55. With *mayi tyad*... (VS XXXVIII.27) (what remains after the libation of hot-milk-and-curds) is to be consumed.

1. Cp. ŚB XIV. 3.1.31; Kātyāśs X.1.25-26.

त्विषः संवृगिति (३८.२८) महाव्रतीये ॥५६॥

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56. On the Mhavrata-day, the remaining mixture is to be consumed with *tviṣaḥ saṁvṛk*...(VS XXXVII.28).

चात्वाले मार्जनम् ॥५७॥

57. The cleansing is to be done at the pit[1].

1. It is to be made in the beginning and at the end.
2. Cp. ŚB XIV. 3.1.31.

शान्तिकरणमाद्यन्तयोः स्वाध्यायदर्शनात् ॥५८॥

58. The pacification (of the Pravargya-rite) (should be done) (by means of VS XXXVIII. 1-24) because (this section) is found in the self-study[2].

1. Cp Kātyāyana's Sarvānukramaṇī IV. 5.
2. i.e. this portion occurs in the vicinity of the Pravargya-rite. So it has a connection with the Pravargya-rite.

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ABOUT THE AUTHOR

Prof. G. U. THITE, retired professor and Head, Department of Sanskrit and Prakrit Languages, University of Pune, is presently the Curator at Bhandarkar Oriental Research Institute, Pune. His publications : Sacrifice in the Brāhmaṇa texts, Pune, 1975, Cārvākasamīkṣā (ed.) Pune, 1978; Yajña āśaya āṇi āviṣkāra (ed.) Pune, 1979; Medicine: its magicoreligious aspects according to Vedic and later Literature, Pune, 1981; Music in the Veda : its magicoreligious significances, Delhi, 1996; Yajña: Kāl, Āj, āṇi Udyā, Pune, 2000; Āpastamba-Śrauta-sūtra (translation with notes), Delhi, 2005; several papers in national and international journals; knowledge of French and German. Some of his thought-provoking theses are as follows: 1) In India there is both Veda-prāmāṇya and Pramāṇavedatva. 2) Vrātya was an ur-monk. The Vrātya-Stoma sacrifices were to be performed in order to become a Vrātya and not to be free from Vrātyahood. 3) There is no word for "nation" in sanskrit. The world "Rāṣṭra" means state and not nation. 4) Sanskrit and Computer do not require each other for their existence and development. 5) Modern Sanskrit Poetry has no basis of Pratibhā and therefore does not deserve to be taken seriously. 6) There is a revival of voyeurism and exhibitionism in Vedic rituals. 7) Modern period of Indological Studies is a decadent period where all freshness is lost. All the subjects of research in Indology are exhausted.

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